<table>
<thead>
<tr>
<th>Entry</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>89.002</td>
<td>Pratt, Orson – Suicide note copy and correspondence MS 16976 CHL viewed original microfilmed copy on April 28, 2011 (restricted. Permission from Bill Slaughter.)</td>
</tr>
<tr>
<td>89.005</td>
<td>Compton, Todd – notes on Joseph Smith and the Danites</td>
</tr>
<tr>
<td>89.006</td>
<td>Marriage ceremony – civil from <em>The Book of Common Prayer</em></td>
</tr>
<tr>
<td>89.009</td>
<td>Isaiah 4:1 commentaries</td>
</tr>
<tr>
<td>89.027</td>
<td>Carruth, Lajean Purcell – correspondence regarding John Whitaker's journal</td>
</tr>
<tr>
<td>89.028</td>
<td>Whitaker, John M. November 1, 1890, transcription by LaJean Purcell.</td>
</tr>
<tr>
<td>89.029</td>
<td>Pratt, Parley P. <em>The Millennium and other Poems... Eternal Duration of Matter</em>, New York: W. Molineux, 1840</td>
</tr>
<tr>
<td>89.065</td>
<td>Hyde, Orson, analysis of his diagram of the &quot;Kingdom of God&quot; in the 1847 <em>Millennial Star</em></td>
</tr>
<tr>
<td>89.067</td>
<td>Brigham Young, in Brigham Young Family Meeting Minutes, January 8, 1845, General Church Minutes, 1839–77, <em>Selected Collections</em>, 1:18; edited version in &quot;A Family Meeting in Nauvoo,&quot; <em>The Utah Genealogical and Historical Magazine</em>, July 1920, 107-11. [highly edited version of actual discourse]</td>
</tr>
<tr>
<td>89.075</td>
<td>Snow, Lorenzo to &quot;Elder Walker,&quot; February 14, 1842, in Lorenzo Snow Notebook, typescript, 75-76, MS 2737 bx 1 fd 1,</td>
</tr>
</tbody>
</table>
Subject: RE: Orson Pratt letter
Date: Mon, 24 Jan 2011 08:55:20 -0700

Hi Brian,

Nope, I thought the exchanges with you and Don were mostly very helpful. I regret that Newell never responded to any of my e-mails to him.

Regarding the Orson Pratt letter: I was given a typescript copy of this in 1986. David Whittaker, who supplied the copy, wrote: "I shared with you and the session his [Pratt's] 14 July 1842 note which according to the material in the Church Archives was written on the evening of July 14, 1842, in the printing office in the presence of George W. Thatcher and found the following morning on the road on Munson Street just east of Heber C. Kimball's home by William Felshaw. I cannot entirely vouch for the authenticity of this document as I have not seen the original, but I have had access to a typed copy and from my source have assumed that it is an authentic document. The document itself is a part of the Orson Pratt material in the Church Archives. It is my understanding this material was available to scholars about ten years ago and has remained open to a few select individual since."

I since obtained a photocopy of the holograph note from Mike Quinn's papers at Yale. Unfortunately, the copy doesn't give a call number. Nor do I know from which box/folder in Mike's papers it comes from.

Best of luck,

Gary

---

From: Brian Hales [mailto:brianhales@msn.com]
Sent: Sunday, January 23, 2011 8:24 PM
To: 'Gary Bergera'
Subject: Orson Pratt letter

Hi Gary,

I hope all is well and that my feedback on the book review wasn't too bothersome. I think it is great that you would let the authors respond.

Lavina and I are going through my bibliography. Here's an entry regarding the Orson Pratt suicide document. Don Bradley couldn't find it when he was working for me and I wondered if you had any additional info that would help.


Would you happen to recall the addressee or the call number at the CHL? It might help others find the thing when looking in the future.

Thanks,

Brian
The accompanying letter was wrote by Wm. Pratt in the Minute Office in the presence of Geo. M. Thatcher on the evening of July 14th, 1842 and found in the road in Monroe a little East of No. 6. Rainville on the following morning.

[Signature]

by [Signature]
I am a ruined man! my future prospects are blasted! The testimony upon both sides must be equal; the one in direct contradiction to the other—how to decide I know not. This does not matter; for let it be either way, my temporal happiness is gone in this world. If the testimonies of my wife & others are true then I have been deceived for 12 years, my hopes are blasted. I have lost it as it were in a moment—my lose toils & labours have been in vain. If on the other hand—other testimonies are true then my family are ruined forever. Then is my life in this world? It is gone—gone not with me! Why should I go on to everlasting happiness?
Todd Compton, Joseph Smith and the Danites.

John Corrill, testimony, Senate Document 189, 12: I was afterwards invited to one of these meetings, where an oath, in substance the same as testified to by Dr. Avard, was administered. The society was ultimately organized into companies, and captains of tens and fifties were appointed. . . . At the second, or at least the last meeting I attended, the presidency, (to-wit: Joseph Smith, jr., Hiram Smith and Sidney Rigdon,) and also George W. Robinson, was there. There was at this meeting a ceremony of introducing the officers of the society to the presidency, who pronounced blessings on each of them, as introduced, exhorting, to faithfulness in their calling, and they should have blessings. After this, President Smith got up and made general remarks, about, in substance, as follows: relating the oppressions the society had suffered, and they wanted to be prepared for further events; but, said he wished to do nothing unlawful, and, if the people would let him alone, they would preach the gospel and live in peace. Towards the close, he observed to the people that they should, obey the presidency, and, if the presidency led them astray, they might destroy them.

Reed Peck, testimony, Senate Document 189, 17-18: I was present at one meeting when the officers of the society were present and were introduced to the [First] presidency, each officer receiving a blessing from them [the First Presidency]. Avard stated that he had procured the presidency to come there, to show the society that what he had been doing was according to their direction or will; and while there, the presidency approved of Avard's course in the society. . . . Dr. Avard, however, did not explain to the presidency what his teaching had been in the society.

John Corrill, A Brief History, 31: How much he [Sampson Avard] was assisted by the Presidency I know not, but I thought that they stood as wire workers behind the curtain. Be this as it may, they ran into awful extremes, for it seemed that they felt justified, and thought it was the will of God to use any measures whatever, whether lawful or unlawful, to accomplish their purpose, and put down those that opposed them. . . . But here let me remark, that this was known only to some half dozen or so of the leaders, and not to the Church, nor even the great majority of this secret society. I accused Smith and Rigdon of it, but they both denied it promptly.

Justus Morse, 1887 affidavit: In the year 1838, at Far West, Caldwell County, Missouri, I was made a Danite, in an organized meeting for that purpose in a schoolhouse at that place. Brother Dr. Sampson Avard had charge in organizing this Band, divided into tens, fifties, and hundreds—Joseph Smith, Sydney Rigdon, and Hyrum Smith were present frequently at our meetings and were cognizant of what was going on, being present at our secret meetings when a guard were placed around us admitting none but members, excepting the said Joseph Smith, Sydney Rigdon, and Hyrum Smith—I further state that in company with nine others of the Danites I was taken not far away from Far West, in a deep ravine, in the year 1838, aforesaid, and with a guard around us on the high ground to prevent interruption or being heard, was there taught and instructed by Joseph Smith, Sidney Rigdon and Hyrum Smith...

Joseph Smith/George W. Robinson, the Scriptory Book, July 27, 1838, in Jessee, Papers of Joseph Smith, 2:262: We have a company of Danites in these times, to put to right physically that which is not right, and to cleanse the Church of very great evils which hath hitherto existed among us inasmuch as they cannot be put to right by teachings & persuasions. This company or a part of them exhibited on the fourth day of July They come up to consecrate, by companies of tens, commanded by their captain over ten.

Luman Shurtleff, Autobiography: About this time I received an invitation to unite with a Society called the Danite Society and to meet with them at their next meeting which I did. And found it was got up for our personal defence also of Our Families Property and our Religion. Sighns and passwords given by which each member could know the other where ever they met night or day. Each person to settle all difficulty if he had any with a member of the Society before he could be received. I considered this a good institution for the benefit of society and a blessing for this people But it Broak up on our leaveing the State of Missouri.
THE BOOK OF
COMMON PRAYER,
AND ADMINISTRATION OF
THE SACRAMENTS,
AND
OTHER RITES AND CEREMONIES
OF
THE CHURCH,
ACCORDING TO THE USE OF
THE UNITED CHURCH OF
ENGLAND AND IRELAND:
TOGETHER WITH
The Psalter or Psalms of David,
Pointed as they are to be sung or said in Churches.

STEREOTYPE EDITION.

OXFORD:
PRINTED AT THE CLARENDON PRESS.
BY BENSLEY, COOKE, AND COLLINGWOOD,
PRINTERS TO THE UNIVERSITY;
And sold by W. GARDNER, at the Oxford Bible Warehouse, Paternoster Row,
London.

---

THE CONTENTS OF THIS BOOK.

1. The Preface.
2. Concerning the Service of the Church.
3. Concerning Ceremonies, why some be abolished, and some retained.
4. The Order how the Psalter is appointed to be read.
5. The Order how the rest of the holy Scripture is appointed to be read.
6. A Table of Proper Lessons and Psalms.
7. The Calendar, with the Table of Lessons.
8. Tables and Rules for the Feasts and Fasts through the whole Year.
9. The Order for Morning Prayer.
10. The Order for Evening Prayer.
11. The Creed of St. Athanasius.
12. The Litany.
13. Prayers and Thanksgivings upon several occasions.
14. The Collects, Epistles, and Gospels, to be used at the Ministration of the holy Communion, throughout the Year.
15. The Order of the Ministration of the holy Communion.
16. The Order of Baptism both Publick and Private.
17. The Order of Baptism for those of riper Years.
18. The Catechism.
19. The Order of Confirmation.
20. The Form of Solemnization of Matrimony.
21. The Order for the Visitation of the Sick, and the Communion of the Sick.
22. The Order for the Burial of the Dead.
25. The Psalter.
26. Forms of Prayer to be used at Sea.
27. A Form of Prayer for the Fifth Day of November.
29. A Form of Prayer for the Twenty-ninth Day of May.
30. A Form of Prayer for the Twenty-fifth Day of October.
31. Articles of Religion.
Solemnization of Matrimony.

Gathered into holy Matrimony, ye are to declare it. This is the first [second, or third] time of asking.

1. And if the persons that are to be married dwell in diverse Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony between them, without a Certificate of the Banns being three times asked, from the Curate of the other Parish.

2. At the day and hour appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours: and there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be entered, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the cause for which Matrimony was ordained.

First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.

Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity. Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

And also, speaking unto the persons that shall be married, he shall say,

I Require and charge you both, as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, as it shall be confessed, ye do well assured, that ye marry not coupled together otherwise than God's Word doth allow are not joined together; nor is their Matrimony lawful.

AT which day of Matrimony, if any man do alledge and say any impediment, why they may not be coupled together in Matrimony, by God's Law, or the Laws of the Realm; and will be bound, and subjected every man with him, to the parts; or else put in a Caution (to the full value of such charges as the persons to be married do thereby sustain); to prove the allegation: then the solemnization must be deferred, until such time as the truth be tried.

If no impediment be alleged, then shall the Curate say unto the Man,

M. WILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

The Man shall answer, I will.

Then shall the Priest say unto the Woman,

WILT thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

The Woman shall answer, I will.

Then shall the Minister say, Who giveth this Woman to be married to this Man?

Then shall they give their troth to each other in this manner.

The Minister, repeating the Woman at her father's or his hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as

I. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God's holy ordinance; and thereto I promise thee my troth.

Then shall they join their hands; and the Priest, taking the Ring, shall shew it unto the Man, and put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and the Priest, shall say,

WITH this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the Woman, kneeling upon the fourth knee, shall say after the Priest, they shall both kneel down; and the Minister
Let us pray.

Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. Amen.

Those whom God hath joined together let no man put asunder.

FORASMUCH as M. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joining of hands; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost;

And the Minister shall add this Blessing.

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

Then the Minister or Clerk, going to the Lord's Table, shall say or sing this Psalm following.

Beati omnes. Psalm cxviii.

BLESSED are all they that fear the Lord: and walk in his ways.
For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.
Thy wife shall be as the fruitful vine: upon the walls of thine house.
Thy children like the olive-branches: round about thy table.
Lo, thus shall the man be blessed: that feareth the Lord.
The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long:
Yea, that thou shalt see thy children's children: and peace upon Israel.
Glory be to the Father, and to the Son, and to the Holy Ghost;

At it was in the beginning, is now, and ever shall be: world without end.
Amen.

Or this Psalm.

Deus misereatur. Psalm lxvii.

O Lord, be merciful unto us, and bless us; and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O Lord: yea, let all the people praise thee.

O let the nations rejoice, and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O Lord: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end.
Amen.

The Psalm ended, and the Men and the Women kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, shall say,

And have mercy upon us.

Answer. Christ, have mercy upon us.

Minister. Lord, have mercy upon us.

O UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant, and thy handmaid.

Answer. Who put their trust in thee.

Minister. O Lord, send them help from thy holy place;

Answer. And evermore defend them.

Minister. Be unto them a tower of strength;

Answer. From the face of their enemy.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. O God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy Word they shall profitably may in deed fulfill. . . . . . Look, O Lord, mercifully upon them.
ISAIAH

AN INTRODUCTION AND COMMENTARY

by

ALEC MOTYER M.A., B.D., D.D.
formally Principal of Trinity College, Bristol

INTER-VARSITY PRESS
exposure of the actual state of the city (2:6–21), so another exhortation (2:22) acts as a bridge to his second exposure (3:1 – 4:1), in which he concentrates on the collapse of Jerusalemite society. We saw in chapter 1 how central is a people’s relationship with the Lord. Once again the point is made: he began his delineation of Zion’s fall from its ideal by focusing on man the god-maker (2:8, 18, 20). Now he proceeds to show that because of this basic reality of pride – the replacement of the true God by the false gods – society must inevitably collapse. Has not the time come, then, to prepare for the day of the Lord by renouncing all merely human reliance? Isaiah 3:1 – 4:1 (note that 3:1 should begin with the explanatory word ‘For’) adds a further reason to cease relying on human strength. The section falls into two parts. The first (3:1–15) is marked off by the inclusio the Lord, the LORD Almighty (1, 15) and deals with Jerusalem’s leaders under divine judgment (1–7, 12–15). Between these two passages, verses 8–11 explain the deep cause of Jerusalem’s collapse (8) and the judgment that will fall (9–11). In 3:16 – 4:1 Isaiah turns from the leading men of the city to its leading women, and finds in them the spirit of arrogant self-satisfaction which is the death warrant of the city itself.

The second exhortation: renounce human reliance (2:22). Human reliance has been the story-line of Isaiah’s first exposure. It has no currency in the day when the Lord in person must be faced. Breath: a reminder that human life is not independent or self-sustaining, but given (42:5; Gn. 2:7), and not a secure thing to rely on. Of what account: this does not question the value of humankind. It explains the foregoing: humankind has no value as a basis for security. The gift of breath implies a Giver and points to the wisdom of trusting.

The second exposure: social collapse and its cause (3:1 – 4:1). The great ideal (2:2–4) has suffered a second set-back: Jerusalemite society is collapsing. Far from moving towards becoming the strong focus of a stable and peaceful world, it is itself falling apart and under divine judgment. 3:1–7 makes evident the disintegration: everything that makes for a content and stable society will soon be removed by divine action; 3:8-15 speaks of the root cause and its consequences; 3:16 – 4:1 is a separate oracle focusing on the women of Zion, which balances the accusation and judgment of the leading men in 3:2-4.

1. When rulers fall or rise it is the Lord, the LORD Almighty who removes and appoints (4). (On his titles, see 1:9.) Supply ... support are the masculine and feminine forms of the same word,
contexts. *My people* (12, 15) forms an inclusio within which verse 12 is the situation to be remedied at law, in verses 13–14b the Judge takes his seat, and in verses 14c–15 himself brings the charge against the accused.

12 consists of an outraged exclamation, *My people!* followed by an address, *O my people*, as outrage becomes concern and we sense the Lord’s heart of compassion for his mistreated ones. *Youths oppress*: the verb *oppress* is a plural participle, ‘his oppressors/slave drivers’, as in Exodus 3:7. Is this a ‘plural of greatness’, ‘their chief slaver’ – a reference to, say, King Ahaz (1:1)? *Youths* is a singular noun of uncertain meaning, possibly related to a verb ‘to nurse’ (*‘āl*) and to a noun (*‘olēl*), ‘an infant’, with overtones here of irresponsibility and wantonness. Possibly, therefore, ‘Your big slave-driver is an irresponsible wanton/a spoiled brat.’ *Women* could then be a reference to such a king’s harem as being the powers behind the throne, but possibly, like Amos 4:1, Isaiah is commenting more widely on the influence of demanding women throughout Jerusalemite society (cf. 16–21). *Your guides*: ironically Isaiah uses a word meaning ‘those who set you right’, which is the true task of a leader; but here ‘those who set you right set you wrong!’ *They turn you from the path*: literally ‘and the road of your paths they swallow up’, ‘road’ here being the ‘direction’ that a ‘path’ is taking. The old established signposts of right living and sound society are gone as totally as if someone had swallowed them!

13–14. But however passionately the Lord feels (12) he does not rush to act. Everything must be done with legality and justice (Gn. 18:25). *Vineyard* (14) is symbolic of the Lord’s care in choosing, delivering and settling his people and his delight in his people. But these leaders not only stripped the vineyard, they plundered it.

15. *Crushing* (*dākā‘*) is always metaphorical and always used of the severest maltreatment (53:5, 10). *Grinding* (*šēḥān*): as in a mill (Nu. 11:8). They were not only cruel (*crushing*) but they treated those they ruled as a crop to be reaped for self-enrichment.

The section 3:16 – 4:1 is the expected sequel to the court scene of verses 13–15: the pronouncing of the sentence. Isaiah supplies it by introducing a separate oracle focusing on the women (lit. ‘daughters’) of Zion. In this way he (a) makes his accusation include all alike: the leading men in 3:2–4 are matched here by the prominent women. (b) He amplifies the charge: the outward offences of verses 14–15 are matched by an arrogant, self-indulgent spirit most plainly exhibited by Zion’s
daughters; the way in which he moves from the ‘daughters’ (16–24) to Zion herself (25) indicates that the womenfolk encapsulate the spirit of the city. (c) He affirms the exactitude of divine judgment: in verses 16–17 the Lord describes pride and threatens judgment; his judgment takes the form of removal (18–23), replacement (24) and destitution (25 – 4:1). Five times the knell of instead of sounds (24) as the manifestations of haughtiness give way to dire equivalents. (d) He creates a bridge over to what he wishes to say next (4:4), for he has in mind that, where sin abounded, grace will much more abound.

16–17. Haughty as they were, they used every art of manner (16cde) and ornament (16f) to be sexually attractive. Their pampered bodies will yet attract attention in a different way: sores, related to the word that Leviticus 13:2 uses of leprous tissue, but here maybe referring to evidences of malnutrition in siege conditions. Scalps bald is an uncertain translation. The verb (’ârâ) is never used of ‘stripping’ off hair, and scalps is no more than an interpretative guess. The phrase could equally be interpreted ‘expose their private parts’, the dreadful fate awaiting them when the city falls.

18–23. Crescent necklaces (18): possibly ‘lucky charms’ related to a moon god. Perfume bottles (20), literally ‘houses of soul/throat’, are more likely ‘high collars’.

24–26. Of the stated replacements, only branding is not associated with mourning. In verse 25 your ... your is feminine singular. Isaiah has moved from the daughters to the mother, Zion herself, watching her sons fall in battle. This continues into verse 26. Gates: the gate was the centre of the life of the city. The lamenting ‘gate’ is the city’s broken heart, overwhelmed by the mounting casualty lists.

4:1. In 3:6 the men ‘take hold of’ (’lāpaš) a man, seeking a ruler; in 4:1 the women take hold of (nāzaq) a man, seeking a husband.

v. The greatness that is ‘yet to be’ (4:2–6). Notice the sequence formed by the three in that day statements (3:18; 4:1 and 2). The day of the Lord will see sin end in blighting and death, but that is neither the only nor the last word: the ‘daughters of Zion’ merited judgment on their pride (3:16) but will experience cleansing from the same Lord acting in the same spirit of judgment and ... fire (4:4). Since 2:5, Isaiah has emphasized the social and religious side of Zion’s failure. Now, in this wonderful poem, he indicates a true society with a true religion brought about by a cleansing (4:4) and creative (5) act of
God. In their humiliation the ‘daughters’ were willing to settle for a travesty of marriage (4:1) but the Lord designs for them a bridal canopy of unimaginable splendour (4:5). ‘In [Christ] the sons of Adam boast/More blessings than their father lost’. The poem is built on three pairs of matching themes: it begins with the Lord’s Branch (2) and ends with the Lord’s booth (6), two distinct provisions made for Zion’s people; next it designates the Lord’s people as holy (3) and bridal (5); and at its centre there is the double divine act of cleansing (4) and creation (5).

2. Many interpreters understand Branch ... fruit as looking forward to the earth’s abundant fertility in the messianic Day² (cf., e.g., Je. 31:12; Joel 3:18; Am. 9:13). This is one aspect of the Old Testament’s view of creation: just as sin brought a curse on the earth whereby it would henceforth yield its goodness only grudgingly (Gn. 3:17–19), so the day will come when the curse will be no more (Rev. 21:3–5) and the new creation will explode in bounty. This richness, therefore, is not ‘pie in the sky by and by’ but a messianic expectation based on the removal of sin and its curse by the Messiah. Zechariah 3:8–10 links the removal of iniquity and the enjoyment of peace and plenty with the ‘bringing forth’ of ‘My servant, the Branch’. In other words, ‘Branch’ is a messianic title (Je. 23:5; 33:15; Zc. 3:8; 6:12), and the view taken here is that Isaiah 4:2 marks its earliest occurrence. The references show that the title ‘Branch’ (semah)³ is used to point to the Messiah’s kingly and priestly offices, but in itself ‘branch’ is a ‘family tree’ motif indicating the Messiah’s ancestry. To Jeremiah, he is David’s Branch, tracing his human ancestry back to the great king (cf. Is. 11:1, using different words but the same idea). Isaiah sees him as ‘The Lord’s Branch’, i.e. in some unexplained way he has a divine ancestry also. The fruit of the land could, of course, refer to the messianic abundance, but we ought to notice that here it is associated directly with the Branch of the LORD as jointly providing (lit.) ‘adornment and glory ... pride and beauty for the escaped company of Israel’. It is suitable, therefore, to understand fruit of the land as indicating the human origin of the Messiah, in the same way as ‘a root out of dry ground’ in 53:2. His gifts to his people are ‘adornment’ (beautiful) and ‘beauty’ (glory), i.e. personal distinctiveness and attractiveness, in contrast to the false, deceptive beauty of 3:18;

¹ From Isaac Watts, ‘Jesus shall reign where’er the sun’.
18 In that day the Lord will snatch away their finery: the bangles and headbands and crescent necklaces, 19 the earrings and bracelets and veils, 20 the headdresses and ankle chains and sashes, the perfume bottles and charms, 21 the signet rings and nose rings, 22 the fine robes and the capes and cloaks, the purses and mirrors, and the linen garments and tiaras and shawls.

24 Instead of fragrance there will be a stench; instead of a sash, a rope; instead of well-dressed hair, baldness; instead of fine clothing, sackcloth; instead of beauty, branding.

25 Your men will fall by the sword, your warriors in battle.

26 The gates of Zion will lament and mourn, destitute, she will sit on the ground.

4:1 In that day seven women will take hold of one man and say, "We will eat our own food and provide our own clothes; only let us be called by your name. Take away our disgrace!"

Even more abruptly than 2:1–5 after Isaiah 1, these verses are a radical shift from the hopeful note of 2:1–5. As noted at the end of chapter 1, Isaiah is clearly concerned that no one fails to deal with present sins because of a false security in the certainty of future hope. Whatever good the future may hold, the present is dark indeed. At the center of that ominous present is human arrogance—and that is the theme that unites 2:6–4:1. 1

But the theme is not merely arrogance; it is the humiliation that arrogance necessarily brings upon itself. Because Israel and Judah have been seduced by human power and glory and have consequently abandoned the Creator in whom the only true glory exists, they are doomed to be terribly

1. The fact that there is a common theme need not preclude the unit's possibly being made up of smaller units that were originally composed separately. See most recently the discussions in B. Childs, Isaiah (OTL, Louisville. Westminster John Knox, 2001), 28–37, and C. Seitz, Isaiah 1–39 (Louisville: John Knox, 1993), 40.
Isaiah 2:6–4:1

humiliated. The theme is addressed in three sections. In the first (2:6–22) is a general statement of the principle. The second (3:1–15) is a specific illustration of the principle, while the third (3:16–4:1) is an even more specific illustration.

**General Statement of the Principle (2:6–22)**

This section is marked by the repetition of a refrain in verses 11 and 17. While there is a slight variation in wording between the two,² the import of both is the same: Human "height"³ is an impossibility in view of the sole glory of God. He alone is "high and exalted" (6:1), and any attempt on our part to claim some of that glory for ourselves is doomed to fail. The chapter ends with a grim conclusion: Why would anyone put ultimate trust in humanity when every human being is only one breath away from extinction?

Verses 6–10 begin with a sharp contrast to 2:5. There the "house of Jacob" was called to walk in the ways of the Lord, since the day is coming when all the nations of earth will be seeking those ways. But here Isaiah says God has abandoned the "house of Jacob" because instead of being filled with the ways of the true God, they are full of human wisdom (v. 6), human wealth and power (v. 7), and human-made idols (v. 8).⁴ None of these can stand up for a moment against the true splendor of the universe that exists in God alone, so the result is that those who trust in such things must be humiliated (vv. 9–11).

The first colon of verse 6 does not actually specify what it is from "the East" that fills the house of Jacob, but the appearance of those who practice "divination" in the second colon suggests the idea of "superstitions." The East was understood as the origin of wisdom and learning ("east" and "antiquity" are derived from the same root: qdm). Undoubtedly the complex religious thought of Mesopotamia had a terrific appeal over against the simple and austere religion of Yahweh.

Not only have the Israelites filled themselves with the world's learning, they have filled themselves with the world's values: wealth and power. In Isaiah's time "horses" and "chariots" represented the most powerful weapons of war available. For a king to have a large chariot force was a sign of his wealth and power. This is why God forbade their multiplication in Deuteronomy 17:16 and why Solomon's disobedience (1 Kings 10:28) was so serious.

---

² The verbs are reversed in the first two cola, and "eyes" is missing from the first colon in v. 17.
³ Both of the Heb. words used for arrogance here are derivatives of roots meaning "high, lofty" (gbh, rum).
⁴ Verse 6 begins with a Heb ki, which may indicate a causal connection with v. 5 (cf. NASB, "walk . . . because . . . abandoned"), but it can also be an asseverative with the force of "indeed," as the NIV seems to construe it.
Placing a premium on human wisdom and human values issues in human self-worship, and the outcome is idolatry—conceiving of the divine in human terms. Again and again throughout the book, Isaiah mocks the practice of idolatry as the use of human hands to make gods and questions how something made by us can possibly take care of us (17:8; 30:22; 40:18–20; 44:9–10; 46:5–7). Putting our trust in the creation instead of the Creator and trying to elevate ourselves to the place of God can only result in humiliation when the true God is revealed.

The cryptic injunction “Do not forgive them” at the end of verse 9 can be understood in different ways. It may be the prophet’s cry to God not to be too gracious to these people who have filled themselves with all the wrong things. But it may also be his injunction to other humans not to let fellow humans too easily out of the consequences of their self-exaltation.5

Verses 12–18 amplify this theme of the Lord’s sole glory by contrasting him with every “high” thing in creation. That includes trees (v. 13), mountains (v. 14), fortifications (v. 15), and beautiful, tall-masted ships (v. 16). Nothing in all creation can compare to the Lord. He is another order of being altogether. So how can mere humans and the gods they have created hope to stand up to him (vv. 17–18)?

All this is brought to a blistering conclusion in verses 19–22. The prophet declares that those things that human hands created and human minds pronounced holy will be hastily cast away when he who is truly holy is revealed. They will not merely be cast away but will be cast away to “the rodents and bats,” the most unclean of animals. Those who tried to make themselves as tall as the trees or as high as the mountains will be cowering under the rocks, seeking the lowest holes in which to hide from the One who is truly lofty (see Luke 23:30). The study of opposites in the section is thus brought to its climax. Our attempt to make humanity holy actually ends up making us unclean, and our attempt to give ourselves significance renders us worthless. Why would the Israelites put their trust in something worthless and unclean when they can put their trust in the living God?

**Illustration of Human Arrogance (3:1–15)**

This section illustrates the theme of arrogance producing humiliation by looking at the leadership of Judah. While it is possible that several originally independent pieces have been put together here (vv. 1–4, 5–7, 8–15), the use of the same terms for God in the opening and closing verses (“the Lord, the LORD Almighty”) and the continued attention to leadership argue

5. See Oswalt, *Isaiah* 1–39, 124
Isaiah 2:6–4:1

that the collection is not an accidental one. It begins with the assertion that the things Judah has trusted in apart from God will be removed. Not only will this include the obvious things such as food and water (v. 1), but even more significantly (on the basis of the amount of space given), all the great leaders from “warriors” (v. 2) to “enchanters” (v. 3) on whom Judah has depended. They have trusted in mere breath-filled humans (2:22), and now they will be deprived of such leadership. This is not merely because to place such trust in them was wrong in the first place, but also because the leaders have failed in their responsibilities (3:13–15).

The Judeans have idolized the great men, somehow believing that such people will deliver them from their difficulties. But God is going to deprive the people of their false security (3:1–3). Instead of great men, mere “boys” will be their leaders (3:4), people lacking either the maturity or the moral authority to administer the nation in a just way. The result will be anarchy, with violence undermining the last vestiges of order (3:5).

It is probable that Isaiah has in mind here typical conditions following the defeat of a nation and the exile of its leaders and craftsmen. They are certainly similar to the conditions described in Jeremiah 40–42. The connection with exile is further reinforced by the vignette in Isaiah 3:6–7. Since no one with natural leadership skills is left to govern “this heap of ruins,” even the possession of a cloak (as a badge of office?) will be considered all that is necessary to assume a leadership position—but such a person will not take the job. This is how far, the prophet says, we are going to go in humiliation after having exalted our great men so high.

The connection of the forgoing with 2:6–22 is underscored by 3:8–9. Judah’s sin is arrogance. They have defied “the eyes of his glory” (lit., NIV “his glorious presence”), which reminds us immediately of the “eyes of the arrogant” in 2:11. God’s eyes are the only ones that can be legitimately lifted up over the world, and to defy him by lifting up our eyes is foolish. Ultimately, it is to commit the sin of “Sodom” and Gomorrah, which was not first of all sexual sin but the insistence of the residents that they had the right to determine right and wrong for themselves. The only result of such pride is “disaster.”

Verses 10–11 underline the cause-and-effect nature of relations with God. He is not arbitrary in his judgments. If “woe” comes upon the wicked, the righteous need to know that “it will be well with them.” As in the physical world, so it is in the spiritual world. We have been made to operate within certain parameters. If we do so, we may expect positive results. If we choose to live outside those parameters, we should not be surprised if negative results follow.

Verses 12–15 detail God’s judgment on the leaders whom Judah has idol-
In that day seven women will take hold of one man and say, "We will eat our own food and provide our own clothes; only let us be called by your name. Take away our disgrace!"

New Living Translation (©2007)
In that day so few men will be left that seven women will fight for each man, saying, "Let us all marry you! We will provide our own food and clothing. Only let us take your name so we won't be mocked as old maids."

English Standard Version (©2001)
And seven women shall take hold of one man in that day, saying, "We will eat our own bread and wear our own clothes, only let us be called by your name; take away our reproach."

For seven women will take hold of one man in that day, saying, "We will eat our own bread and wear our own clothes, only let us be called by your name; take away our reproach!"

GOD'S WORD® Translation (©1995)
When that day comes, seven women will grab one man and say, "We'll eat our own food and provide our own clothes. Just let us marry you for your name. Take away our disgrace."

King James Bible
And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

American King James Version
And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

American Standard Version
And seven women shall take hold of one man in that day, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name; take thou away our reproach.

Bible in Basic English
And in that day seven women will put their hands on one man, saying, There will be no need for you to give us food or clothing, only let us go under your name, so that our shame may be taken away.

Douay-Rheims Bible
AND in that day seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel: only let us be called by thy name, take away our reproach.

Darby Bible Translation
And seven women shall take hold of one man in that day, saying, Our own bread will we eat, and with our own garments will we be clothed; only let us be called by thy name; take away our reproach!

English Revised Version
And seven women shall take hold of one man in that day, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name; take thou away our reproach.

Webster's Bible Translation
And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.
World English Bible
Seven women shall take hold of one man in that day, saying, "We will eat our own bread, and wear our own clothing: only let us be called by your name. Take away our reproach."

Young's Literal Translation
And taken hold have seven women on one man, In that day, saying, 'Our own bread we do eat, And our own raiment we put on, Only, let thy name be called over us, Remove thou our reproach.'
Barnes' Notes on the Bible

In that day - The time of calamity referred to in the close of the previous chapter. This is a continuation of that prophecy, and there was no reason why these six verses should have been made a separate chapter. That the passage refers to the Messiah, is apparent from what has been stated in the note at the commencement of the prophecy Isaiah 2:1-4, and from the expressions which occur in the chapter itself; see the notes at Isaiah 4:2, Isaiah 4:5-6.

Seven women - The number "seven" is used often to denote a "large" though "indefinite" number; Leviticus 26:28; Proverbs 24:16; Zechariah 3:9. It means that so great should be the calamity, so many "men" would fall in battle, that many women would, contrary to their natural modesty, become suitors to a single man, to obtain him as a husband and protector.

Shall take hold - Shall apply to. The expression, 'shall take hold,' denotes the "earnestness" of their application.

We will eat our own bread ... - We do not ask this in order to be maintained. We will forego that which the law Exodus 21:10 enjoins as the duty of the husband in case he has more than one wife.

Only let us be called by thy name - Let us be regarded as "thy wives." The wife then, as now, assumed the name of the husband. A remarkably similar expression occurs in Lucan (B. ii. 342). Marcia there presents a similar request to Cato:

Da tantum nomen inane

Connubii; liceat tumulo scriptisse, Catonis Marcia.

'Indulge me only with the empty title of wife.

Let there only be inscribed on my tomb, "Marcia, wife of Cato."'

To take away my reproach - The reproach of being unmarried; compare Genesis 30:23; 1 Samuel 1:6. Clarke's Commentary on the Bible

And seven women - The division of the chapters has interrupted the prophet's discourse, and broken it off almost in the midst of the sentence. "The numbers slain in battle shall be so great, that seven women shall be left to one man." The prophet has described the greatness of this distress by images and adjuncts the most expressive and forcible. The young women, contrary to their natural modesty, shall become suitors to the men: they will take hold of them, and use the most pressing importunity to be married. In spite of the natural suggestions of jealousy, they will be content with a share only of the rights of marriage in common with several others; and that on hard conditions, renouncing the legal demands of the wife on the husband, (see Exodus 21:10), and begging only the name and credit of wedlock, and to be freed from the reproach of celibacy. See Isaiah 54:4, Isaiah 54:5. Like Marcia, on a different occasion, and in other circumstances: -

Da tantum nomen inane

Connubii: liceat tumulo scriptisse, Catonis Marcia.
Lucan, 2:342.

"This happened," says Kimchi, "in the days of Ahaz, when Pekah the son of Remaliah slew in Judea one hundred and twenty thousand men in one day; see 2 Chronicles 18:6. The widows which were left were so numerous that the prophet said, 'They are multiplied beyond the sand of the sea,' " Jeremiah 15:8.

In that day - These words are omitted in the Septuagint, and MSS.
Gill's Exposition of the Entire Bible

And in that day seven women shall take hold of one man,... Not in the days of Ahaz, when Pekah, son of Remaliah, slew in Judah a hundred and twenty thousand men in one day, 2 Chronicles 28:6 as Kimchi thinks; for though there was then such a destruction of men, yet at the same time two hundred thousand women, with sons and daughters, were carried captive by the Israelites, 2 Chronicles 28:8 but in the days of Vespasian and Titus, and in the time of their wars with the Jews; in which were made such slaughters of men, that there were not enough left for every woman to have a husband; and therefore "seven", or a great many, sue to one man to marry them, contrary to their natural bashfulness. It is a tradition of the Jews, mentioned both by Jarchi and Kimchi, that Nebuchadnezzar ordered his army, that none of them should marry another man's wife; wherefore every woman sought to get a husband; but the time of this prophecy does not agree with it:

saying, we will eat our own bread, and wear our own apparel; which used to be provided for wives by their husbands, and that according to law, Exodus 21:10 but rather than be without a husband, they promise, in order to engage him to marry them, to provide food and raiment for themselves, by their own labour. The Arabic version adds,

"neither in anything will we be troublesome:"

only let us be called by thy name; let us be married to thee, let us become thy wives; for upon marriage the woman was called by her husband's name:

to take away our reproach: of being unmarried, and having no offspring: or it may be rendered in the imperative, "take away our reproach" (l); so the Targum, Septuagint, and Oriental versions. The words may be accommodated in a spiritual sense to some professors of religion, who lay hold on Christ in a professional way, but spend their money for that which is not bread, and live upon their own duties and services, and not on Christ, and wear their own rags of righteousness, and not his robe; only they desire to be called by the name of Christians, to take away the reproach of being reckoned Pagans or infidels.

(l) "aufer probrum nostrum", Junius & Tremellius, Piscator; "aufer ignominiam nostram", Cocceius.
Keil and Delitzsch Biblical Commentary on the Old Testament

When war shall thus unsparingly have swept away the men of Zion, a most unnatural effect will ensue, namely, that women will go in search of husbands, and not men in search of wives. "And seven women lay hold of one man in that day, saying, We will eat our own bread, and wear our own clothes; only let thy name be named upon us, take away our reproach." The division of the chapters is a wrong one here, as this v. is the closing v. of the prophecy against the women, and the closing portion of the whole address does not begin till Isaiah 4:2. The present pride of the daughters of Zion, every one of whom now thought herself the greatest as the wife of such and such a man, and for whom many men were now the suitors, would end in this unnatural self-humiliation, that seven of them would offer themselves to the same man, the first man who presented himself, and even renounce the ordinary legal claim upon their husband for clothing and food (Exodus 21:10). It would be quite sufficient for them to be allowed to bear his name ("let thy name be named upon us:" the name is put upon the thing named, as giving it its distinctness and character), if he would only take away their reproach (namely, the reproach of being unmarried, Isaiah 54:4, as in Genesis 30:23, of being childless) by letting them be called his wives. The number seven (seven women to one man) may be explained on the ground that there is a bad seven as well as a holy one (e.g., Matthew 12:45).
In Isaiah 4:1 the threat denounced against the women of Jerusalem is brought to a close. It is the side-piece to the threat denounced against the national rulers. And these two scenes of judgment were only parts of the general judgment about to fall upon Jerusalem and Judah, as a state or national community. And this again was merely a portion, viz., the central group of the picture of a far more comprehensive judgment, which was about to fall upon everything lofty and exalted on the earth. Jerusalem, therefore, stands here as the centre and focus of the great judgment-day. It was in Jerusalem that the ungodly glory which was ripe for judgment was concentrated; and it was in Jerusalem also that the light of the true and final glory would concentrate itself. To this promise, with which the address returns to its starting-point, the prophet now passes on without any further introduction. In fact it needed no introduction, for the judgment in itself was the medium of salvation. When Jerusalem was judged, it would be sifted; and by being sifted, it would be rescued, pardoned, glorified. The prophet proceeds in this sense to speak of what would happen in that day, and describes the one great day of God at the end of time (not a day of four-and-twenty hours any more than the seven days of creation were), according to its general character, as opening with judgment, but issuing in salvation.

Geneva Study Bible

And in that day (a) seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only (b) let us be called by thy name, to take away our (c) reproach.

(a) When God will executes this vengeance there will not be one man found to be the head to many women, and they contrary to womanly shamefacedness will seek men, and offer themselves under any condition.

(b) He our husband and let us be called your wives.

(c) For so they thought it to be without a head and husband.

Wesley's Notes

4:1 In that day - In that calamitous time. Seven - Many. A certain number for an uncertain. One man - Because few men shall survive that dreadful stroke. Only - Own us for thy wives. Our reproach - Virginity was esteemed a reproach; children, the usual fruit of marriage, being both an honour to their parents, and a blessing of God, especially to that people, from some of whose loins the Messiah was to spring.

King James Translators' Notes

let...: Heb. let thy name be called upon us

to take...: or, take thou away

Jamieson-Fausset-Brown Bible Commentary

CHAPTER 4

Isa 4:1-6.

that day-the calamitous period described in previous chapter.

seven-indefinite number among the Jews. So many men would be slain, that there would be very many more women than men; for example, seven women, contrary to their natural bashfulness, would sue to (equivalent to "take hold of," Isa 3:6) one man to marry them.

eat . own bread-foregoing the privileges, which the law (Ex 21:10) gives to wives, when a man has more than one.

reproach-of being unwedded and childless; especially felt among the Jews, who were looking for "the seed of the woman," Jesus Christ, described in Isa 4:2; Isa 54:1, 4; Lu 1:25.

Matthew Henry's Concise Commentary
4:1 This first verse belongs to the third chapter. When the troubles should come upon the land, as the unmarried state was deemed reproachful among the Jews, these women would act contrary to common usage, and seek husbands for themselves.

Luke 1:25 "The Lord has done this for me," she said. "In these days he has shown his favor and taken away my disgrace among the people." Genesis 30:23 She became pregnant and gave birth to a son and said, "God has taken away my disgrace." Isaiah 3:6 A man will seize one of his brothers at his father's home, and say, "You have a cloak, you be our leader; take charge of this heap of ruins!" Isaiah 13:12 I will make man scarcer than pure gold, more rare than the gold of Ophir. Isaiah 54:4 "Do not be afraid; you will not suffer shame. Do not fear disgrace; you will not be humiliated. You will forget the shame of your youth and remember no more the reproach of your widowhood. Jeremiah 15:8 I will make their widows more numerous than the sand of the sea. At midday I will bring a destroyer against the mothers of their young men; suddenly I will bring down on them anguish and terror."
ized. Why will they be removed? Why will they be taken into captivity? Why will their nation be humiliated? The simple answer is that they are not great men at all. They may appear so, and the people may praise them as if they are, but their behavior makes it plain that they are not qualified to lead. They are "youths" and "women," two categories of persons who in that society had neither the training nor the status to give leadership. These elders of the people oppress the poor, "grinding" their "faces" in the dirt. Instead of denying themselves to tend the Lord's "vineyard," the nation of Judah, they have "ruined" it with their greed for gain and their lust for power.

**Another Illustration of Human Arrogance (3:16–4:1)**

This third section on human arrogance is the most graphic of all. Most commentators believe it is addressed to the wealthy women of Judah and Jerusalem. And it may have been, originally. However, in the context in which it now occurs, I believe it is being used to symbolize the nation as a whole. This conclusion is reinforced both by the use of "women [lit., daughters] of Zion" in 4:4 and by the way in which Zion is personified in 3:25–26. The nation is compared to a beautiful and haughty woman, whose whole attention is given to appearance and image. Zion has sought to exalt herself with every kind of accouterment and ornament. She glances at potential lovers from behind her veils and fans.

Once again, the prophet presents the contrast in the strongest terms. The arrogant heads will be bowed in shame, the beautiful hair shaved off to reveal sores seeping pus (3:17). All the beautiful clothing will be stripped off and replaced with a strip of burlap and a piece of rope (3:24). The city will be reduced to utter destitution.

In 4:1 the prophet gives the final graphic illustration of humiliation. In that society it was a great shame for a woman to have no family connections. Yet Isaiah foresees a day when so many of the men have died in plague or been killed in war that there are not enough fathers and husbands to go around. In utter humiliation, seven women will beg one man to give them his name with no obligation on his part at all. Here is the final degradation of human pride.

---

7. "Women of Zion" in vv. 16 and 17 is lit. "daughters of Zion," a phrase that only occurs elsewhere in 4:4 and Song 3:11. The singular "daughter of Zion" is used in Isaiah (1:8; 10:32; 16:1, 37-22, 52-2, 62:11) as well as in Jeremiah, Lamentations, Micah, Zephaniah, and Zechariah to denote Jerusalem itself. Furthermore, the villages surrounding a city are sometimes referred to as its "daughters" (see Jer. 49:2–3, where the villages around Rabbah are called its "daughters," and then the "daughters" of Rabbah are told to weep).
Brian,

I think you are right, that John Whitaker added this to his transcript when he transcribed it. That information should be given when using this -- but he wrote it, so it could be considered a reminiscence - though I do know he wrote some things in his transcript that were not true, as one Christmas, when his transcript put him in a completely different place than his shorthand. 

His own failed attempts to secure a second wife are humorous - I'll tell you when you drop in. I don't know the dates.

You own this material - but would you mind if I told other researchers that this entry is not in the shorthand? I will completely abide your wishes in this matter.

Let me know if you find any more shorthand - I am always interested. Or anything in the Deseret Alphabet.

Thanks, LaJean

On 2/11/2011 11:05 AM, BRIAN C HALE wrote:

Hi LaJean,

Thanks so much for transcribing this.

If I understand correctly, the translation that Whitaker made (and that I quote in my manuscript) is not an actual journal entry, but a recollection he interjected when transcribing his journal shorthand? As such, it should not be given the credibility of a contemporaneous account, but merits the credibility of a reminiscence?

It appears there is no other record of John Taylor's "Abrahamic test."

Thanks so much for your help,

Brian

Date: Thu, 10 Feb 2011 20:43:57 -0700
From: carruth@xmission.com
To: brianhales@msn.com
Subject: Whitaker

Brian,

It arrived today, thanks to USPS: I inadvertently switched numbers in my address. For the record (and please correct any records you may have made), my address is 1565 E 1260 N, Logan, UT 84341. Correct this time.

Thanks for the check, it is sufficient.

I immediately saw that the shorthand contained only a small portion of the quote; the shorthand entry was too short, the transcript too long. Here is what the shorthand actually says:

John M. Whitaker journal, Saturday 1 November 1890:
Saturday [in longhand: Nov. 1st] 90. Today continued grading the lot taking [---/dirt?] from the east side [putting?] it on the west part of the lot. In the evening were [l-vd/left?] [a/and?] [man/m-n?] to go in town and [in longhand: went to Prest John Taylor’s 82n Anniversary Party] where President Wilford Woodruff, George Q Cannon and many other brethren besides family numbering 101 were present.

I had a pleasant time. And the brethren spoke of President Taylor being tried as Abraham was tried that is [---?] etc. Came back alone.

I got all but one word of the important part. I become familiar with a person's shorthand as I work on it; doing isolated passages like this is more difficult.

The transcript you are referring to was made by Whitaker himself, at least I know of no other. He "transcribed" his shorthand journals later in life, with considerable leeway, creativity, expanding, alteration, editing, whatever one wishes to call it. I compared his shorthand to his transcript when I worked on these in the early 1980's at UofU and, as I said, saw significant differences between shorthand and transcript. I personally would not trust any entry from Whitaker's own transcription, though such alterations were more common than not at the time. I don't trust the Journal of Discourses either, unless I have checked it against the original shorthand, which is only partly extant. Deseret News is also incorrect, from my limited study.

Please let me know if I can be of any more assistance. Drop in when you are up visiting your family.

Thanks, LaJean
THE
MILLENNIUM,
AND OTHER
POEMS:
to which is annexed,
A TREATISE
ON THE
REGENERATION AND ETERNAL DURATION
OF
MATTER.

By P. P. Pratt,
Minister of the Gospel.

NEW YORK:
PRINTED BY W. Molineux, COR. OF ANN AND NASSAU STREETS.

MDCCCXL.
THE REGENERATION

AND

ETERNAL DURATION OF MATTER.

"The Elements are Eternal."

WRITTEN IN PRISON.

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful."

REV. XXI. 5.

Matter and Spirit are the two great principles of all existence. Every thing animate and inanimate is composed of one or the other, or both of these eternal principles. I say eternal, because the elements are as durable as the quickening power which exists in them. Matter and spirit are of equal duration: both are self-existent,—they never began to exist, and they never can be annihilated. We do not enter upon this boundless subject as a matter of mere speculative philosophy, calculated in its nature merely to charm the imagination—to interest the curious, or to please the learned. So far from this, we consider it a subject of deep and thrilling interest to all the human family. A subject equally interesting to Jew, and Christian; Mahommedan and Pagan; the wise and the simple; the learned, and the ignorant—all—all are journeying swiftly through time, and are bound to eternity. All are lovers of life and happiness; all are looking forward with inexpressible anxiety to the unexplored regions of futurity.

The Jew, as he follows his aged parent, his bosom friend, or his tender offspring to the sepulchre of his fathers, while his bosom heaves with anguish, grief and sorrow, is still comforted with sure and certain hope of their being raised from the dead with the whole of Israel's race, and clothed upon with flesh; and of their being restored again to that land which was given to them and their fathers for an everlasting inheritance: while David takes his seat in the holy city and reigns over the twelve tribes forever and ever.

The modern Christian when called upon to endure the pangs of grief and sorrow, in following to the grave his nearest friends, is comforted with the hope of a spiritual existence, in a world far distant from his native earth; and far beyond the
of matter. 107

bounds of time and space, where spirits mingle in
eternal joy and everlasting song; and although the
body should rise from the dead, yet they suppose
that the whole will become spirit unconnected with
matter, and soar away to worlds on high, free from
all the elements of which their nature was composed
in this life; and thus enjoy eternal life and happi-
ness, while matter,

Animate and inanimate shall cease to be;
And no more place be found for Heaven, Earth,
or Sea.—

The Mahomedan is equally subject to all the
heart-rending grief and anguish, which others feel
at the loss of friends; but comforts himself with the
thoughts of one day gaining a paradise of sensu-
al pleasures; where, with all his faithful friends, he
expects to bask forever in all the enjoyments of sen-
suality. He dreams of trees loaded with delicious
fruits, and bending their branches invitingly to his
appetite—and of gardens and pleasure grounds,
adorned with pleasant walks—with cooling shades
and with blooming sweets which perfume the air;
and surrounded with fields of spices more delicious
than all the productions of Arabia: while his gol-
den palaces and seraglios are thronged with myri-
ads of delightful virgins, more pure and beautiful
than the fairest daughters of Circassia. With these
he hopes to spend a life of pleasures forevermore.

The Pagan too, in turn, when bowed down with
grief and sorrow, finds some relief in anticipa-
tion of a future existence—some shady forest filled
with game—some delightful prairie of blooming flowers
—some humble heaven behind the cloud-topped
hill, where he hopes to join his wife, his children,
his brothers, his fathers; and in their society to
spend a peaceful eternity in all the enjoyments of
domestic life, while his faithful horse and dog shall
bear him company. These are the hopes and antici-
pations which serve to dry his tears,—to calm
his heaving bosom, and to his troubled spirit whim-
ser peace. How desirable then is a just and cor-
rect knowledge on this all-important subject. Who
does not desire to become acquainted as far as pos-
sible with the nature of that eternal state of exist-
ence to which we are all hastening? We are de-
pendent alone on the light of revelation and reason,
for any just and correct information on this subject.
Moses, in his account of the creation, commences
thus:

בָּרָאָהוּ בָּרָא הַאֲלֹהִים אַתָּה הַשֶּׁכֶם לְאַהֲבָא הָאָלָמִים הִקרָא הָאָלָמִים
תְּבִלָּה הָוָה וּלְבָשֲׂךָ לְעַנְּשָׁה עִלְּפֵנָי הָרוֹם הָרוֹם
אֲלֹהִים בָּרָאָהוּ עִלְּפֵנָי הָמוֹם:
Which may with propriety be translated thus: 
"In the beginning God made (or formed) the heavens and the earth, and the earth she was empty and desolate; and darkness upon the faces of the abyss; and the wind of God was brooding over the faces of the waters."

Moses did not see fit to inform us of what kind of materials the Lord formed the earth, and indeed there was no need of revelation to guide us on that subject; for we see for ourselves that it is composed of the common elements which constitute matter in general, and of course this element or matter already existed, and that too in sufficient quantity for the formation of a globe like this. From the Mosaic account of the creation, many have gathered the idea that God created all things out of non-entity—that solid matter sprung from nothing. But this is for want of reflection, or an exercise of reason on the subject; for instance, when a child inquires of its father, saying, father, who made this house? the father replies, the carpenter made it. Again, the child inquires, who made me? the father replies, the Lord made you. Again, the child inquires, who made the earth? the father replies, the Lord made the earth, and all things upon the face thereof. Now the child might suppose that the carpenter created the house without any mate-

rials; that he brought it into existence from nothing; and so, with equal propriety, he might suppose that he was formed from nothing; when in fact he was formed of materials which grew out of the earth. And with the same degree of impropriety we might suppose that God made the earth from nothing, when in fact he made it out of self-existing element.

It is impossible for a mechanic to make any thing whatever without materials. So it is equally impossible for God to bring forth matter from nonentity, or to originate element from nothing, because this would contradict the law of truth, and destroy himself. We might as well say, that God can add two and three together, and the product will be twelve; or that he can subtract five from ten and leave eight, as to say that he can originate matter from nonentity; because these are principles of eternal truth, they are laws which cannot be broken, that two and three are five, that five from ten leaves five, and that nought from nought leaves nought; and a hundred noughts added together is nothing still. In all these, the product is determined by unchangeable laws, whether the reckoning be calculated by the Almighty, or by man, the result is precisely the same.
OF MATTER.

Here then is mathematical demonstration that it is not in the power of any being to originate matter. Hence we conclude that matter as well as spirit is eternal, uncreated, self-existing. However infinite the variety of its changes, forms and shapes;—however vast and varying the parts it has to act in the great theatre of the universe;—whatever sphere its several parts may be destined to fill in the boundless organization of infinite wisdom, yet it is there, durable as the throne of Jehovah. And Eternity is inscribed in indelible characters on every particle. Revolution may succeed revolution,—vegetation may bloom and flourish, and fall again to decay in the revolving seasons—generation upon generation may pass away and others still succeed—empires may fall to ruin, and moulder to the dust and be forgotten—the marble monuments of antiquity may crumble to atoms and mingle in the common ruin—the mightiest works of art, with all their glory, may sink in oblivion and be remembered no more—worlds may startle from their orbits, and hurling from their spheres, run lawless on each other in conceivable confusion—element may war with element in awful majesty, while thunders roll from sky to sky, and arrows of lightning break the mountains asunder—scatter the rocks like hailstones—set worlds on fire, and melt the elements with fervent heat, and yet not one grain can be lost—not one particle can be annihilated. All these revolutions and convulsions of nature will only serve to refine, purify, and finally restore and renew the elements upon which they act. And like the sunshine after a storm, or like gold seven times tried in the fire, they will shine forth with additional lustre as they roll in their eternal spheres, in their glory, in the midst of the power of God.

When in the progress of the endless works of Deity, the full time had arrived for infinite wisdom to organize this sphere, and its attendant worlds, and to set them in motion in their order amid the vast machinery of the universe,—when first the morning stars sang together, and all the sons of God shouted for joy, at the grand occasion of the acquisition of a new system to the boundless variety of his works, all was pronounced very good. The waters, obedient to his word, retired within their respective limits, and filled with the quickening, or life-giving principle, which we call spirit, they produced living creatures in abundance, and very soon the vasty deep was found teeming with animal life in countless variety, and in regular gradation, from the monster Leviathan to the shell-fish; or descending down the scale of existence to the minutest speck which is only to be discerned by the
aid of powerful glasses. The air swarmed with an almost infinite variety of animal life, from the lofty and aspiring eagle which soars on high, and seems to dip his wing in ether blue, to the humming bird which darts from flower to flower, and hides itself amid the blooming sweets of spring, or descending still, to the puny nations of insects which swarm in clouds of blue on the summer breath of morn: all, all the air seemed life and happiness.

The Dry Land, organized in its own proper sphere, presented a surface everywhere well watered, abounding in springs, streams and rivulets, and uninterrupted by any of the rough, broken, rugged deformities which now present themselves on every side. Its surface was smooth, or gently undulating, and delightfully varied. Its soil enriched by the dew of heaven, and impregnated with the spirit of animal and vegetable life, soon poured forth a luxuriant growth, not of noxious weeds, and thorns and thistles, but of fruit trees, and herbs, all useful for the food of man or animal, fowl or creeping thing. And soon, too, it brought forth from its bosom every varied species of the animal race, from the ponderous mammoth or the mighty elephant, down to the mole; or descending still in the scale of existence, to the smallest creeping thing that specks the surface

of the rock, or mantles the standing pool with varied life.

Its Climate, free, alike from the noxious vapors and melting heats of the torrid zone, and the chilling blasts of the polar regions, was delightfully varied by the moderate changes of heat and cold which only tended to crown the varied year with the greater variety of productions. Streams of life, and odors of healthful sweets came floating on every breeze. Thus earth, so lately a vast scene of emptiness and desolation, burst from its solitude arrayed in its robes of splendor; and where silence had reigned through the vast expanse, innumerable sounds now reverberated on the air, and melting strains of music re-echoing in the distant groves, stole upon the ears of admiring angels, and proclaimed the gladsome news of a new world of animated life and joy.

Thus all was prepared and finished, and creation complete. All save the great masterpiece, the head and governor, who was destined to rule or preside over this new kingdom. This personage, designed as the noblest of all the works of Deity, was formed of earth by the immediate hand of God; being fashioned in the express likeness and image of the Father and the Son, while the breath of the Almighty breathed into his nostrils,—quick-
ened him with life and animation. Thus formed of noble principles, and bearing in his godlike features the emblems of authority and dominion, he was placed on the throne of power, in the midst of the paradise of God, and to him was committed power, and glory, and dominion, and the kingdom, and the greatness of the kingdom under the whole heaven. From the bosom of this noble being, or rather from his side emanated woman. She being composed or fashioned from his bone and from his flesh, and undergoing another process of refinement in her formation, she became more exquisitely fine, beautiful and delightful; combining in her person and features the noble and majestic expression of manhood, with the soft and gentle, the modest and retiring graces of angelic sweetness and purity, as if destined to grace the dignity of manhood,—to heighten the charms of domestic life,—to delight the heart of her lord, and to share with him the enjoyments of life, as well as to nourish and sustain the embryo, and rear the tender offspring of her species, and thus fill the earth with myriads of happy and intelligent beings. O reader, contemplate with me the beauty, the glory, the excellence, the perfection of the works of creation as they rolled from the hand of omnipotent power and wisdom, and were pronounced good—very good, by him whose hand

had formed them, and whose eye surveyed them at a single glance. Tell me, O man, which of all these works was formed for decay? and which in themselves possessed the seeds of mortality, the principles of dissolution and destruction? Tell me, was there any curse, or poison, or death inherent in or appertaining to any department of existing matter? Tell me, were any of these works so calculated in their physical construction as to be incapable of eternal duration? Was there any death, or sorrow, pain or sickness, sighing, groaning, tears or weeping? Was there any thing to hurt or destroy in all the holy mountain? The answer to all these questions is plain, positive and definite, if the sacred writings may be relied on as decisive evidence. We are informed in scripture that sin entered into the world, and death by sin. That by one man came death, and that the devil had the power of death. We are also informed that the ground was cursed for man's sake, and its productions materially changed. In short, the great head and ruler, with his fair consort were subjected to many curses and troubles while in life, and with them all the productions of the animal and vegetable kingdoms, together with the earth itself were subjected to the dominion of the curse. Thus creation felt the blow to its utmost verge, and has
groaned in pain for deliverance until now. From all these declarations of holy writ, and from many other proofs which might easily be adduced, we feel ourselves safe in saying that Sin is the sole cause of decay, or death. If there had been no sin, there would have been no death, no dissolution, no disorganization, no decay, no sorrow and groaning, tears or weeping; neither would there have been any pain, but creation would have continued in the same state to an endless duration. O sin, what hast thou done! Thou hast hurled man from his blissful domain, and hast reduced him from a throne of power and dominion to a state of servitude, where sunk in sorrow and misery, he groans out a wretched existence, which terminates in painful dissolution, and he mingles with his mother earth and is forgotten and lost amid the general ruin.

Thou hast converted a garden of delicious fruits and blooming flowers into a gloomy forest of thorns and thistles. Thou hast transformed a world of life, joy and happiness into the abodes of wretchedness and misery, where sighing, groaning, tears and weeping are mingled in almost every cup. By thee the earth has been filled with violence and oppression; and man, moved by hatred, envy, avarice or ambition, has often embraced his hands in the blood of his fellow man, by which the fairest portions of the earth have been made desolate,—the abodes of domestic happiness turned to sorrow and loneliness,—the happy wife and tender offspring have become widows and orphans,—the bride has been left to mourn in irretrievable anguish, and the virgin to drop a silent tear over the ruined fragments of departed loveliness. By thee the world has been deluged with a flood of waters, and unnumbered millions swept at once from the stage of action and mingled in the common ruin, unwept and unlamented save by the tears of heaven, or by the eight solitary inhabitants of the ark who alone escaped to tell the news. By thy ravages empires have fallen to ruin, and cities become heaps. The fruitful plains of Shinar, and the splendid palaces of Babylon have been doomed to perpetual waste and irremediable desolation, never to be inhabited; not even as a temporary residence for the wandering Arab. (And the Arabian shall not pitch tent there. See Isaiah XIII, 20.) By thee the cities of Sodom and Gomorrah, and the flourishing country about them, once extremely fertile, and watered as the garden of Eden, have been desolated by fire, and perhaps overwhelmed by a sea of stagnant waters. By thee the land of Edom, once a flourishing empire, possessing a productive and well cultivated soil, and every where adorned with flourishing vil-
lages, and splendid cities, has become desolate, without inhabitants; and the Lord has cast upon it the stones of emptiness, and the line of confusion. It has lain waste from generation to generation, as a haunt for wild beasts of the desert, a court for owls, and a place for the cormorant and bittern. On account of thee, the city of Jerusalem has long lain in ruins, the land of Judea is desolate, and their holy and beautiful house where their fathers praised Jehovah is burned with fire; while the Jews have long remained in exile among the nations, in fulfilment of that awful imprecation "his blood be upon us and our children." By thy power the once mighty empires of Greece and Rome have been shaken to the centre, and have fallen to rise no more; and before thy desolating blast, almost innumerable provinces lay in ruin. The waste deserts of burning sand—the sunken and stagnant lakes and miry swamps—the innumerable rocky barrens and mountainous steeps—the desolate and dreary wastes of the polar regions—these all present but so many monuments to thy memory—they speak in language not to be misunderstood, that sin has been there, with its dreadful train of curses, under which they groan in pain to be delivered.

The solid rocks have burst asunder at thy withering touch; they have been rent in twain, and hurled from their firm foundations by thy mighty power: and they lay scattered in broken fragments and ruined heaps as monuments of agonizing nature; and as a testimony of the heaving sighs, the convulsive quakings, and dreadful groanings of the earth itself, while by wicked hands the great Messiah was slain. And what shall I say more? for the time would fail me to innumerate the evils of intemperance, dissipation, debauchery, pride, luxury, idleness, extravagance, avarice and ambition, hatred and envy, priestcraft and persecution, with all their attendant train of troubles, miseries, pains, diseases and deaths; which have all contributed to reduce mankind to a state of wretchedness and sorrow indescribable. The noble and majestic features of manhood have often been transformed by these vices into the frightful and disgusting image of demoniac furies,—the angelic beauties of earth's fairest daughters as often transformed by vice into objects of mingled pity and contempt: but cease my soul, no longer dwell on these awful scenes; my heart is faint, my soul is sick, my spirit grieves within me; and mine eyes are suffused with tears while contemplating upon the scenes of wretchedness and misery which sin has produced in our world. O misery, how hast thou triumphed! O death, how many are thy victories! thrones, and
dominions—principalities and powers—kingdoms and empires have sunk beneath thine all conquering arm,—their kings and their nobles, their princess and their lords,—their orators and statesmen, beneath the blast of thy breath have found one common grave.

The dignity of age,—the playful innocence of youth, or the charms of beauty cannot save from thy cruel grasp, thou hast swallowed up the nations as water, and thou art an hungered still,—thou hast drunk rivers of blood, and hast bathed in oceans of tears, and thy thirst is still raging with unabating fury. Whither,—ah! whither shall I turn for comfort? in what secret chamber shall I hide myself to elude thy swift pursuit? If I would heap up gold as dust I cannot bribe thee. If I would fortify my habitation with the munitions of rocks, thine arrows would pierce them as the spider's web, and find their way to my heart. If I would soar on high as the eagle, or fly to the most secret haunts of the desert, or hide myself in the gloomy thicket with the solitary bird of night; or retire with the bat, to the inmost recesses of the cavern, yet thy footsteps would pursue me, and thy vigilence would search me out. No arguments of the wise,—no talents of the eloquent can prevail with thee. The tears of the widow, the cries of the

fatherless; or the broken hearted anguish of the lover cannot move thee to pity: thou mockest at the groans and tears of humanity, thou scorner the pure affections of love and tenderness; and thou delightest to tear asunder the silken cords of conjugal affection, and all the tender ties of love and endearment which twine around the virtuous heart, and which serve to cement society, and to administer joy and happiness in every department of life. What mighty power shall check thy grand career, and set bounds o'er which thou canst not pass? Whose mighty voice shall command, saying "thus far, no farther shalt thou go, and here let thy proud waves be stayed?" What almighty conqueror shall lead thee captive—shall burst thy chains—throw open the doors of thy gloomy cells, and set the unnumbered millions of thy prisoners free?—who shall bind up the broken hearted—comfort the mourners—dry the tears of sorrow—open the prison to them that are bound—set the captives free —make an end of sin and oppression—bring in everlasting righteousness—swallow up death in victory—restore creation to its primitive beauty—glory, excellence, and perfection; “and destroy him who has the power of death, that is the Devil, and deliver those who through fear of death were all their lifetime subject to bondage?” but hark—
O F M A T T E R.

On the plains of Judea me thinks I hear
The melting strains of the lonely shepherd's
Midnight song, as it echoes among the hills
And vales, and dies away in the distance.

Its heavenly melody betokens
A theme of joy such as the sons of earth
Have seldom heard,—some heavenly theme as if
The choirs of angels—mingling their music
With the sons of earth, conspired to celebrate
Some new event—some jubilee of rest—
Some grand release from servitude and woe.

But see—ah see! the opening heavens around
Them shine; a glorious train of angels bright,
Ascending, fill the air:—it is indeed
A more than mortal theme. But hark again—
Me thinks I understand the words,—they
Celebrate the birth of king Messiah.
The mighty prince who soon shall conquer death
With all his legions, and reign triumphant
Over all, as king of kings, and Lord of lords,
Their chorus ends with peace on earth, good will

E T E R N A L  D U R A T I O N

To men. O monster death I now behold
Thy conquerer! Jesus of Nazareth—
The babe of Bethlehem—the son of God.

He comes to earth, and takes upon him flesh
And blood,—even the seed of Abraham; and this
For the express purpose of conquering sin and death,
And restoring a lost and fallen world to its former
Perfection that it may be capable of eternal life and
Happiness.

"As in Adam all die even so in Christ shall all
Be made alive." Now let the reader endeavour in
Particular to understand the precise object of the
Mission of Jesus Christ into our world; and what
Was to be accomplished by his death and resurrection.
We have already endeavoured to show the
Effect of Adam's transgression in a physical as well
As moral point of view; we have seen that sin
Materially affected the earth itself, as well as all its
Animal and vegetable productions. Now the object
Of a Saviour to bleed and die as a sacrifice and
Atonement for sin, was not only to redeem man in
A moral sense, from his lost and fallen state, but it
Was also to restore the physical world from all the
effects of the fall; to purify the elements; and to
Present the earth in spotless purity before the
Throne of God, clothed in celestial glory, as a fit
inheritance for the ransomed through who are destined to inherit it in eternity. If the question be asked for what Christ died? the answer is, first, he died for all of Adam's race. Secondly, for all the animal and vegetable productions of the earth, as far as they were affected by the fall of man. The lion, the wolf; the leopard and the bear; and even the serpent, will finally feel and enjoy the effects of this great restoration, precisely in the same degree in which they were affected by the fall. Thirdly, Christ died for the earth itself, to redeem it from all the effects of the fall, that it might be cleansed from sin and have eternal life. Now this atonement which was made by Jesus Christ was universal, so far as it relates to the effects of Adam's transgression: and this without any conditions on the part of the creature. All that was lost, or in the least affected by the fall of man, will finally be restored by Jesus Christ,—the whole creation will be delivered from its dreadful curse, and all mankind redeemed from death, and all the dreadful effects of the transgression of their first parents; and this without any conditions of faith and repentance; or any act on the part of the creature; for precisely what is lost in Adam's transgression without our agency, is restored by Jesus Christ without our agency. Thus all will be raised from the dead, and the body and the spirit will be reunited; the whole will become immortal, no more to be separated, or to undergo dissolution. This salvation being universal, I am a universalist in this respect,—this salvation being a universal restoration from the fall, I am a restorationist,—this salvation being without works, or without any conditions except the atonement of Jesus Christ. I am in this respect a believer in free grace alone, without works; this salvation, redeeming all infants from original sin, without any change of heart, newbirth, or baptism, and the infant, not being capable of actual transgression, and needing no salvation from any personal sin, is therefore in a state of salvation, and not of depravity; and therefore of such is the kingdom of God: and in their infancy they need no ordinances, or gospel to save them, for they are already saved through the atonement, therefore the gospel and its ordinances are only for those who have come to years of understanding. But while on the subject of redemption. I must not pass without noticing another and very different part of the subject, viz—After all men are redeemed from the fall and raised from the dead, their spirits and bodies being reunited and the whole becoming eternal no more to see corruption, they are to be judged according to their own individual deeds done in the body; not
according to Adam's transgression; nor according to sovereign, unconditional grace. Here ends, universalism; here ends Calvinism; here ends salvation without works—here is introduced the necessity of a salvation from actual sin—from individual transgression, from which no man can be redeemed short of the blood of Jesus Christ applied to each individual transgressor; and which can only be applied on the conditions of faith, repentance, and obedience to the gospel. Now all who neglect to fulfill the conditions of the gospel, will be condemned at the judgment day, not for Adam's fall, but for their own sins. But as our subject is more particularly confined to the salvation and durability of the physical world, the renovation and regeneration of matter, and the restoration of the elements, to a state of eternal and unchangeable purity, we must leave the further prosecution of these often contested points of theology to be pursued in their usual channel, and come directly to the merits of the great subject which we have undertaken. Let us now examine, more closely the physical structure and properties of the resurrected, immortal body; endeavour to ascertain in positive, definite terms, whether it does really consist of flesh and bones,—of matter as well as spirit: and if so, endeavour to learn something of its place of residence

or final destiny. Christ being the first fruits from the dead, and the only person whose history after their resurrection has come down to us; and he being the great head and pattern of the resurrection, we shall endeavour to ascertain all the particulars which will serve to throw light on the subject, as to the physical nature of his body, both before and after he arose from the dead. His mother was a virgin, a chosen vessel of the Lord, who conceived by the power of the Holy Ghost and brought forth a child, who was composed of flesh and blood; and in his physical organization differing nothing in any respect from other children of the seed of Abraham. Like other children in their infant state, he no doubt received his nourishment from the breasts of his mother; like all others, he was helpless and dependent for care and protection on his parents, who by the command of God fled into Egypt in order to preserve him from the cruel sword of Herod, who feared a rival in the person of the babe of Bethlehem; like all others he grew in stature by means of the food received into the stomach, and its strength diffused through the physical system; and when grown to manhood his system was composed of the same earthly particles, or the same elements which constitute the human system in general. He was every way subject to the infirmi-
ties, passions, pleasures, pains, griefs, sorrows and temptations which are common to the constitution of man; hence we find him sorrowing, weeping, mourning, rejoicing, lamenting, grieving, as well as suffering hunger, thirst, fatigue, temptation, etc., and we also find him possessed of the most refined sensibilities of natural affection, and susceptibilities for close and intimate friendship. This is abundantly illustrated in his close and intimate friendship with Lazarus of Bethany, and his kind-hearted and benevolent sisters, Martha and Mary. He wept with the tears of fond affection over the grave of his departed friend Lazarus, and mingled his tears with the sorrowful and disconsolate sisters, as if to sympathize with them and help to bear their grief, insomuch that the Jews exclaimed, "Behold how he loved him." Another striking example of this natural affection is illustrated in his close intimacy with his beloved disciple John. This apostle was his most intimate friend who leaned on his breast at supper; and who was employed to ask questions on subjects in which the others felt a delicacy; he is frequently called "that disciple whom Jesus loved." Now we must think that Jesus loved them all as disciples and followers of the Lamb; but as to natural affection John was his peculiar favorite; to him he committed his sorrowing and disconsolate mother, as he was about to expire on the cross, and from that time, Mary, the mother of Jesus, became a member of John's family. "He took her home to his own house." Jesus having taken affectionate leave of his sorrowing friends, at length yielded up the ghost, and his disembodied spirit took its rest in paradise; while his lifeless corpse was carefully wrapped in linen and laid in a sepulchre; but for fear of some imposition being practised by his disconsolate and sorrowing disciples, the door of the sepulchre was secured with a great stone, and sealed with the initials of kingly authority, besides a strong guard of Roman soldiers who watched around the door by day and by night. But early on the morning of the third day, an angel descended, at the glory of whose presence the soldiers fell back as dead men. The seal was broken, the great stone rolled away, the door of the sepulchre was opened, and his body re-animated by the returning spirit, awoke from its slumbers and came forth in triumph from the mansions of the dead. Now when his friends and disciples came to the sepulchre and found not his body but saw his grave clothes lying useless, they were troubled, supposing that he had been moved to some other place; but the angel of the Lord said unto them: "He is not here, but is risen," and called them to come
and see the place where he had lain. Now let us bear in mind, that it was the same corporeal system,—the same flesh and bones, which had yielded up the ghost on the cross, and which had been wrapped in linen and laid in the tomb, that now came forth from the dead, to die no more. Now in order to assist his disciples in understanding this subject, that they might know the difference between disembodied spirits and resurrected bodies, he not only eat and drank with them, but called upon them to handle him and see; for said he, "A spirit hath not flesh and bones as ye see me have." On another occasion, he exhibited his wounded side and hands, and called upon Thomas to put his finger into the prints of the nails, and to thrust his hand into his side, where once the spear had pierced; and finally, after being seen of them forty days, he led them out as far as Bethany, and there he was taken up into heaven from their presence, and a cloud received him out of their sight.

Now let us inquire, what was the physical difference between the mortal body of Jesus Christ and his resurrected body? They are both the same flesh, the same bones, the same joints, the same sinews, the same skin, the same hair, the same likeness, or physical features, and the same element, or matter; but the former was quickened by the principle of the natural life, which was the blood, and the latter is quickened solely by the spirit, and not by blood, and therefore is not subject unto death, but lives forevermore. With this glorious body he ascended to the Father, and with this glorious body he will come again to earth to reign with his people. This view of the resurrection is clearly exemplified in the persons of Enoch and Elijah, who never tasted death, but were changed instantaneously from mortal to immortal, and were caught up into the heavens, both body and spirit. This change upon their physical systems was equivalent to death and the resurrection. It was the same as if they had slept in the grave for thousands of years, and then been raised and restored to eternal life. When Elijah, for instance, was taken into the chariot of fire, and carried from the presence of Elisha, he did not drop his body, but only his mantle; for if he had dropped his body, the sons of the prophets would have attended to his burial, instead of ranging the mountains in search of him. This same subject is made equally plain in the writings of Job, who declares, saying: "I know that my Redeemer lives, and that he will stand in the latter day upon earth: and though after my skin worms destroy this body, yet in my flesh shall I see God. The Jewish prophets also understood this matter in
its clearest light. Isaiah declares, "Thy dead men shall live,—together with my dead body shall they rise." Daniel speaks plainly of the awakening of them that sleep in the dust. Ezekiel illustrates the subject very clearly in his vision of the dry bones. (See Ezekiel xxxvii.) He not only mentions their being raised from the dead, but the bones, the sinews, the flesh, the skin, and the spirit by which they will be re-animated, are all brought to view in a clear, plain, and positive manner. The writings of the Apostles abound with clear elucidations of the physical nature of the resurrection; for on this one point, depended the whole foundation of the Christian system. Hence Paul argues, that if there is no resurrection, then Christ is not risen; and if Christ be not risen, then their preaching was vain; and their faith and joy was vain; they were yet in their sins, and the apostles were false witnesses; and they were of all men most miserable. But there is one view which Paul takes of the subject, that will serve to carry out our present theory in a most conclusive manner. It is this: in opening to his disciples the mysteries of the second advent of the Messiah, and the great restitution of all things spoken by the prophets, he declares, that the saints would not all sleep, (in death,) but that they which were alive and remained until the coming of

Christ, should be changed in a moment, in the twinkling of an eye, and be caught up to meet the Lord in the air, and so should be forever with him. Here then, is demonstration, that tens of thousands of the saints,—indeed all the saints who live at a certain period of time will be translated after the pattern of Enoch and Elijah, and their spirits and bodies never be separated by death! Such then is the resurrection; and such the lively views which inspired the prophets, apostles and saints of former times, and having this hope they could with propriety say, "O death, where is thy sting; O grave, where is thy victory?" O, the deep-rooted blindness of early tradition and superstition, how art thou interwoven with all our powers of intellect and how hast thou benumbed and blunted every faculty of our understanding. From early youth the principles have been instilled into our minds that all must die and moulder to corruption—that Enoch and Elijah were the only persons who were, or ever would be translated without seeing death; when in fact, tens of thousands, as I said before, are yet to arrive by faith to this inconceivable fullness and consummation of eternal life and happiness without tasting death, and without even a momentary separation of soul and body; the transition from mortality to immortality being instantaneous.
And yet, strange as it may seem, none will ever attain to this blessing except such as firmly believe in and expect it, for, like all other blessings, it is only to be obtained by faith and prayer. But how shall we believe in, and seek for a blessing of which we have no idea? or how shall we believe in that which we have not heard, and how shall we hear without a teacher?

From all these considerations it appears evident that these principles must necessarily be revived so as to become a conspicuous part of modern theology. They must be taught to the people, and the people must believe them; insomuch that every saint on earth will be looking for the great day of the Lord, and expecting to be caught up to meet him in the air; for if the great day of the Lord should come at a time when these principles were neither taught nor believed, surely there would be none prepared for translation: consequently there would be no saints to be caught up to meet the Lord in the air; and if so, the words of the Lord by Paul would become of none effect. I have made the above remarks in order to impress deeply upon the minds of our modern teachers and learners the importance of arousing from the slumber of ages on this subject, and of ceasing to teach and impress upon the youthful mind the gloomy

thoughts of death, and the melancholy forebodings of a long slumber in the grave, in order to inspire them with solemn fear and dread, and thus move them to the duties of religion and morality. Experience has proved, in innumerable instances, that this course is insufficient to restrain vice, and to lead to the practice of virtue and religion. The wayward and buoyant spirits of youth feel weighed down and oppressed, when oft reminded of such gloomy and melancholy subjects. All the more cheerful faculties of the soul are thus paralyzed, or more or less obstructed in their operations; the fine-toned energies of the mind cease to act with their accustomed vigor, the charms of nature seem clothed in mourning and sackcloth. We conceive a distaste for the duties as well as the enjoyments of life. Courage, fortitude, ambition, and all the stimulants which move man to act well his part in human society, are impaired and weakened in their operations, and the mind, thus soured and sickened, finds itself sinking under deep melancholy and settled gloom, which soon becomes insupportable. He at length sinks in despair,—becomes insane, or groans under various diseases brought upon his physical system by the anguish of his mind: or, with a desperate effort, tears himself from friends and society, and from all the social duties and
enjoyments of life, to lead a life of solitude within the walls of a convent, or in the gloomy caverns of the monk. But more frequently the youthful mind when laboring under these gloomy impressions, makes a desperate effort to free itself from its dreadful burthen, by plunging into all the allurements of vice and dissipation; endeavoring by these means to drive from them the memory all these gloomy impressions, and to lose sight of, or cease to realize, the sure and certain approach of death.

Let us then cease to give lessons on death and the grave to the rising generation, and confine ourselves more exclusively to the proclamation of eternal life. What a glorious field of intelligence now lies before us, yet but partially explored. What a boundless expanse for contemplation and reflection now opens to our astonished vision. What an intellectual banquet spreads itself invitingly to our appetite, calling into lively exercise every power and faculty of the mind, and giving full scope to all the great and ennobling passions of the soul. Love, joy, hope, ambition, faith, and all the virtuous principles of the human mind may here expand and grow, and flourish, unchecked by any painful emotions or gloomy fears. Here the youthful mind may expand its utmost energies, and revel, uncontrolled by remorse, unchecked by time or decay, in the never-fading sweets of eternity, and bask forever in the boundless ocean of delight.

This course of instruction followed out in demonstration of the spirit and of power, would serve to check the allurements of vice, and would greatly tend to lead and encourage the mind in the practice of virtue and religion, and would cheer and stimulate the saint in all the laborious duties of life. It would remove the fear and dread of death. It would bind up the broken hearted, and administer consolation to the afflicted. It would enable man to endure with patience and fortitude all the multiplied afflictions, misfortunes and ills to which they are subject in this momentary life. It would almost banish the baneful effects of fear and gloom, and melancholy from the earth, and thus give new tone and energy to all the various departments of society. The long night of darkness and superstition is now far spent. The truth, revived in its primitive simplicity and purity, like the day star of the horizon, lights up the dawn of that effulgent morn when the knowledge of God will cover the earth as the waters cover the sea. With what propriety then, may the rising generation look forward with a well grounded hope, that they or their children may be of that unspeakably happy number who will live to be caught up to meet the Lord in the air, and like
Enoch and Elijah, escape the pangs of dissolution, and the long imprisonment of the grave. Or, with still more certainty, they may hope that if they sleep in the dust, it will only be of short duration, and then they will rise again to enjoy the pleasures of life for evermore. Parents, do you love your children? Does it grieve you to see their lifeless bodies laid in the tomb, and shut, as it were, forever from your society? Children, have you ever been called to bid farewell to your beloved and venerable parents, and to grieve with heart-broken anguish, as their bodies were deposited in the cold and silent grave, and you left as orphans upon the dreary world? Husbands and wives, do you love your companions, and often wish that you both might live in the body forever, and enjoy each other's society, without undergoing a painful separation by the monster, death? Be careful, then, to secure a part in the first resurrection, that you, and your friends may live and reign with Christ on earth a thousand years.

O thou broken hearted and disconsolate widow, thou hast been called to part with the bosom friend of thy youth, and to see thy beloved shut from thy presence in the dreary mansions of the dead. Have you ever been comforted with the reflection that the tomb will burst asunder in the morning of the resurrection,—that these once active limbs, now cold in death,—these bones and joints, and sinews, with the flesh and skin will come forth, and be again quickened with the spirit of life and motion; and that this cold and silent bosom will again beat with the most animated and happy sensations of pure love and kindred affection?

Parents and children, husbands and wives, brothers and sisters, have these thoughts sunk deep into your hearts in the hour of sorrow, and served to comfort, to soothe and support your sinking spirits in the hour of keenest distress? or have you imagined to yourselves some spiritual existence beyond the bounds of time and space; some shadow without substance, some fairy world of spirits bright far from earth your native home; and at a distance from all the associations, affections and endearments which are interwoven with your very existence here: and in which were mingled all the sweets of life? No wonder then, that such should cling to life, and shrink from death with terror and dismay: no wonder that such should feel insupportable and overwhelming grief at the loss of friends; for who can bear the thoughts of eternal separation from those lovely scenes with which they have been accustomed to associate from early infancy? Who can endure to be torn from those they love dearer
than life, and to have all the tender cords of affection which twine around the heart with mutual endearment, severed and destroyed for ever?

Let us then endeavour to inspire the minds of those who are placed under our care and instruction, with a firm faith in and lively sense of this the most important of all subjects, the resurrection of the body, and eternal life; and thus encourage them with the greatest of all inducements to lead a life of righteousness, such as will secure to them a part in the first resurrection, and a happy immortality in the society and friendship of the ransomed throng who are arrayed in spotless white, and who reign on earth with the blessed Redeemer.

Having now shown clearly that the resurrection of the body is a complete restoration and reorganization of the physical system of man; and that the elements of which his body is composed are eternal in their duration; and that they form the tabernacle—the everlasting habitation of that spirit which animated them in this life; and that the spirits and bodies of men are of equal importance and destined to form an eternal and inseparable union with each other; we must now return to our research, as to the final destiny of the earth and its productions of animal and vegetable life.

We have already shown that the earth itself, and all its productions were deeply affected by the fall, and by the sins of the children of men: that the atonement which was made by Jesus Christ was not only for man, but also for the earth and all the fulness thereof: that all things were redeemed from the fall, and would finally be restored from all the dreadful effects thereof; and be regenerated, sanctified and renewed after the pattern, and in the likeness and image of its first creation; partaking of the same beauty, glory, excellence and perfection it had in the beginning. But it is evident that this restitution did not take place at the first advent of the Messiah; and that it has not taken place at any time since: therefore it is yet future, and must be fulfilled at a certain time which is appointed by infinite wisdom. This certain time is called in holy writ, “the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.” Now this restitution is to be accomplished by nothing short of a second advent of the Messiah. He must again descend from heaven to earth in like manner as he ascended. This second advent of Messiah, and the grand events connected with it is a theme which all the prophets and apostles have dwelt on more fully in their writings than they have on any other subject whatever. If I would
quote proofs on this subject, I might begin with Enoch the seventh from Adam, who exclaims, "Behold the Lord cometh with ten thousand of his saints," etc. and end with the revelation of Jesus Christ to his servant John, "Behold! he cometh with clouds, and every eye shall see him; and they also which pierced him, and all the kindreds of the earth shall wail because of him." This glorious advent of the Messiah was the comfort of Job in his extreme affliction; he could lift up his sorrowful eyes from the midst of sackcloth and ashes, and exclaim "I know that my Redeemer liveth, and that he will stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God," etc. This was the solace of Daniel in his captivity. He could exclaim, "I saw in the night, visions, and behold, one like the son of man came with the clouds of heaven," etc. This same theme often inspired Isaiah, and David, with an ecstasy of admiration and delight, and caused them to pour forth their sweetest strains,—their sublimest effusions of poetic inspiration; and this same subject seems interwoven with almost every page of the New Testament writings. Indeed it formed a kind of centre, or rallying point, around which hovered all the hopes, joys, anticipations and comforts of the former day saints. In bonds or imprisonments, in persecutions and afflictions, in tortures or in flames; they could look forward to the coming of the Lord in joyful anticipation of a resurrection and reward.

It is this glorious advent of the Messiah, and the great restitution connected with it which has ever formed the hope of the Jews; on this one point hangs the destiny of that long dispersed nation, in their final restoration to the favour of God, and to the land of their fathers, and to their beloved city Jerusalem.

This advent is what Paul had allusion to in his writings to the Romans where he said, "As it is written there shall come out of Zion a deliverer, who shall turn away ungodliness from Jacob." This second advent, is what Peter meant when he said to the Jews, (see Acts iii.) "And he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of restitution," etc. It seems evident then, that Jesus Christ is to come again at the times of restitution; at which time a trump shall sound, at the voice of which the graves of the saints will be opened, and they arise from the dead, and are caught up together with those who are alive and remain, to meet the Lord in the air.

In the mean time the earth will be terribly convulsed; the mountains will sink, the valleys rise, the rough places become smooth; while a fire will pass over the surface of the earth, and consume the proud and all that do wickedly, as the cities of Sodom and Gomorrah were destroyed in the days of Abraham; and thus after the earth is cleansed by fire, from all its wicked inhabitants, as it once was by water, and after its mighty con-
OF MATTER.

vulsions have restored it to its former shape and surface, it becomes a fit residence for Jesus Christ and his saints. The Jews behold the long—long expected Messiah, and come to the knowledge that he is that Jesus whom their fathers crucified; they are cleansed from their sins through his most precious blood; their holy city Jerusalem becomes a place of holiness indeed, and a seat of government; where will be the tabernacle and throne of Messiah; and where the nations of them that are saved will resort from year to year, from all the adjoining countries to worship the king, the Lord of hosts; and to keep the feast of tabernacles; and thus, there will be one Lord, and his name one; and he will be king over all the earth. “Blessed are the meek for they shall inherit the earth.” This promise made by the Saviour while on the mount, will then be fulfilled. (See also, xxxvii. Psalm; and also Ezekiel xxxvii.

The curses which came upon the earth by reason of sin will then be taken off. It will no longer bring forth thorns and thistles, but its productions will be as they were before the fall. The barren deserts will become fruitful, the thirsty land will abound in springs of water, men will then plant gardens and eat the fruit of them, they will plant vineyards and drink the wine of them, they will build houses and cities, and inhabit them, and the Lord’s elect will long enjoy the work of their hands. All the earth will then be at rest under one sovereign. Swords will then be beaten into ploughshares, and spears into pruning hooks, and the nations shall learn war no more. The very beasts of prey will then lose their thirst for blood, and their enmity will cease. The lion will eat herbs

instead of preying upon flesh, and all the animal creation will become perfectly harmless as they were in the beginning, while perfect peace will cover the earth, as the waters cover the sea; while all the ancient prophets, apostles, saints and martyrs with all our friends who have fallen asleep in Jesus will be on earth, with their glorified, immortal bodies, to sing the song of victory, and to praise the great Messiah who reigns in the midst of his people. O reader, this is the first resurrection! “Blessed and holy is he that has part in the first resurrection.”

O reader, this is the great sabbath of creation; the thousand years of rest and peace; the longexpected Millennium. Wouldst thou live in the flesh, and have part in it? wouldst thou again enjoy the society of thy friends who were so near and dear to thy heart in this life? wouldst thou inherit the earth, and be free forever from the grave? Remember—remember, that meekness and holiness of life are the conditions. That it is the meek only who then inherit the earth. That it is the saints only who then possess the kingdom, and the greatness of the kingdom under the whole heaven. In this delightful sabbath of creation, earth and its inhabitants will rest one thousand years from all the pains, and woes, and sorrows they have undergone during the six thousand years of labor, toil and suffering.

After this thousand years is ended, the last resurrection will soon come, together with the judgment day. These grand events will be ushered in by the sounding of the last trump, which will call forth the wicked from their long confinement in the grave, and they will be judged according to their works, and will then depart from the presence of the Lord to the place appointed for them. At that time the
heavens and earth will undergo their last and final change. They die, and rise again from the dead; or, in other words, the elements are changed from their temporal to their eternal state; being renewed, purified, and brought to the highest state of perfection and refinement which it is possible for them to receive.

The earth being thus renewed and purified, is no more to be changed or shaken. It will then roll its eternal rounds amidst the unnumbered systems of the universe; being clothed with celestial glory, and inhabited by immortal and celestial beings who were redeemed from sin and raised from the dead by the blood of Jesus Christ and the power of his resurrection, and who are clothed in white raiment, with crowns upon their heads in glory; being kings and priests unto God and to the Lamb with whom they reign on earth for ever and ever; for there will be the holy city, New Jerusalem, the place of his throne; and his tabernacle will be with man, and he will dwell with them and be their God; and he will wipe away all tears from their eyes, and there will be no more death, neither sorrow nor crying; neither shall there be any more pain, for the old order of things will have passed away and all things will have become new.

Reader, wouldst thou leave thy native earth, and soar away to worlds on high, and be at rest? thou mayest do so until the great restitution of all things spoken by the prophets; for Christ and the saints have gone to worlds on high, and have entered in before thee. But remember, that in the worlds on high thy stay is short. Jesus and the saints are only there to await the full time for earth to be cleansed and prepared for their reception, and they will all come home again to their native planet; and even while they are in heaven and absent from the earth, they look forward with joyful anticipation to the time of their return to the place of their nativity. The joyful theme of reigning on the earth inspires the music of their heavenly song; for proof of this, the reader is referred to Rev. v. 9, 10, he there records a song which he heard sung by the hosts of heaven, which closes with the following words, “We shall reign on the earth.”

If man would enjoy a heaven beyond the bounds of space peopled only by spirits; if he would desire to be for ever free from earth, and absent from the body of his flesh, and from his native planet, he will be under the necessity of embracing the doctrines of the Alcoran, or some of the fables of the heathen mythology, where, in the boundless fields of fancy, or amid the romantic wilds of imagination and fanaticism, the mind roams unchecked by reason, and loses itself from all the realities of rational existence; in a land of shadows, a world of phantoms, from which it will only awake in disappointment by the sound of the last trump, and at last find itself constrained to acknowledge that eternity as well as time, is occupied in realities, and by beings of a physical as well as spiritual existence for the inspired writers, one and all have agreed, that the earth is destined for the eternal inheritance of the saints. The sacred volume opens with a paradise on earth, and closes with a paradise on earth. Moses introduces us to a world of beauty, glory, excellence and perfection in the beginning. And John closes the volume by leaving man in possession of an eternal habitation in his immortal body, in the holy city; and upon the very planet that first gave him being; and this is the end of the matter.
Gospel to the Living and the Dead.

BY PRESIDENT GEORGE Q. CANNON, IN THE JUVENILE INSTRUCTOR.

Strangers ask many questions about the Temple. They want to know how it will be used and for what purpose, and they cannot understand why we attach such importance to that building. Perhaps some of our young people may have similar thoughts. But the Lord has commanded His people to build temples. Several have already been built, and doubtless many more will in course of time be erected—in fact, as the Saints increase in numbers the need for these buildings will increase also. In them ordinances are administered by means of which God has promised to those who are faithful.

It has been a subject of frequent inquiry in Christendom as to what the fate of the heathen would be. The general belief was that there were but two places after death to which men and women would go, one being heaven and the other hell.

The Bible says that there is no other name given under heaven whereby man can be saved than that of Jesus.

Now, as the heathen never heard the name of Jesus, what will be their fate in eternity? How can they get to heaven under such circumstances? If they cannot, the question arises, would it be just to condemn people for not obeying laws of which they had never heard; for not obeying something which they had never been told how to do or that it was necessary should be done?

Yet there are many men who profess to be ministers of Jesus who state that the heathen will be sent to hell. This doctrine has made many
which flows from the spirit through the Priesthood—which spirit and power and Priesthood can only exist with the humble and meek of the earth.

Therefore beware, O ye priests of the Most High! lest ye are overcome by that spirit which would exalt you above your fellow-laborers, and thus hurl you down to perdition, or do much injury to the cause of God. Be careful not to respect the eloquence—not the smooth speeches—not the multitude of words—not the talents of men; but be careful to respect the offices which God has placed in the Church. Let the members hearken to their officers; let the priests, teachers and deacons hearken to the Elders; and let the Elders hearken to the presiding officers of each church or conference. And let all the churches and conferences hearken to the counsel of those who are still left in this country to superintend the affairs of the Church; and by so doing a spirit of union will be preserved, and peace and prosperity will attend the people of God.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
ORSON HYDE,
P. P. PRATT,
ORSON PRATT,
WILLARD RICHARDS,
WILFORD WOODRUFF,
JOHN TAYLOR,
G. A. SMITH.

---

Materiality.

BY PARLEY P. PRATT—EXTRACTED FROM HIS PUBLICATION, THE PROPHET, ISSUED IN NEW YORK IN 1845.

God the Father is material.—Jesus Christ is material.—Angels are material.—Spirits are material.—Men are material.—The universe is material.—Space is full of materiality.—Nothing exists which is not material.

The elementary principles of the material universe are eternal; they never originated from nonentity, and they never can be annihilated.

Immateriality is but another name for nonentity—it is the negative of all things and beings, of all existence.

There is not one particle of proof to be advanced to establish its existence. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, angels nor men could possibly conceive of such a substance, being or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe—reason and analogy never scan it or even conceive of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted or smelled by the strongest organs or the most acute sensibilities. It is neither liquid or solid, soft or hard; it can expand or contract. In short, it can exert no influence whatever—it can neither act nor be acted upon; and even if it does exist, it is of no possible use. It possesses no one
desirable property, faculty or use; yet, strange to say, "Immateriality" is the modern Christian's God—his anticipated heaven—his immortal self—his all.

O Sectarianism! O Atheism!! O Annihilation!!! Who can perceive the nice shades of difference between the one and the other? They seem alike, all but in name.

The Atheist has no God.

The Sectarian has a God without body or parts. Who can define the difference? For our part we do not perceive a difference of a single hair—they both claim to be the negative of all things which exist—and both are equally powerless and unknown.

The Atheist has no after-life or conscious existence beyond the grave.

The Sectarian has one, but it is "Immaterial," like his god; and without body or parts. Here again both are negative and both arrive at the same point: their faith and hope amount to the same, only it is expressed by different terms.

Again, the Atheist has no heaven in eternity. The Sectarian has one, but it is immaterial in all its properties, and is therefore the negative of all riches and substances. Here again they are equal and arrive at the same point.

As we do not envy them the possession of all they claim, we will now leave them in the quiet and undisturbed enjoyment of the same, and proceed to examine the portion still left for the "poor Mormons" to enjoy.

What is God? He is a material, organized intelligence, possessing both body and parts. He is in the form of a man, and is, in fact, of the same species, and is a model or standard of perfection, to which man may attain. He being the Great Father and Head of the whole human family.

He can go, come, converse, reason, eat, drink, love, hate, rejoice, possess, and enjoy. He can also traverse space with all the ease and intelligence necessary for moving from planet to planet and from system to system. This Being cannot occupy two distinct places at once, therefore He cannot be everywhere present. For evidence and illustration of this God and His personal organization, powers and attributes, we refer to the Scriptures of the Old and New Testaments, which speak abundantly of His body, parts, passions, powers, and of His conversing, walking, eating, drinking, etc.; for instance, His taking dinner with Abraham.

What is Jesus Christ? He is the Son of God, and is in every way like His Father, being "the brightness of His Father's glory, and the express image of His person." He is a material intelligence, with body, parts and passions, possessing immortal flesh and immortal bones. He can and does eat, drink, converse, reason, love, move, go, come; and, in short, perform all things even as the Father—possessing the same power and attributes. And He, too, can traverse space, and go from world to world, and from system to system, precisely like the Father, but cannot occupy two places at once.
What are angels? They are intelligences of the human species, offsprings of Adam and Eve. That is, they are men who have, like Enoch or Elijah, been translated, or, like Jesus, been raised from the dead, consequently they possess a material body of flesh and bones; can eat, drink, walk, converse, reason, love, wrestle, sing, or play on musical instruments. They can go or come on foreign missions, in heaven, earth or hell; they can traverse space and visit the different worlds with all the ease and alacrity with which God and Christ do the same, being possessed of similar organizations, powers, and attributes, in a degree.

What are Spirits? They are material organizations, intelligences, possessing body and parts in the likeness of the temporal body, but not composed of flesh and bones, but of some substance less tangible to our gross senses in our present life; but tangible to those in the same elements as themselves. In short, they are men in embryo—intelligences waiting to come into the natural world and take upon them flesh and bones, that through birth, death, and the resurrection, they may also be perfected in the material organization.

What are men? They are offsprings of God the Father, and brothers of Jesus Christ. They were once intelligent spirits in the presence of God, and were with Him before the earth was formed. They are now in disguise, as it were, in order to pass through the several changes and the experience necessary to constitute them perfect beings.

They are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones, in which they will eat, drink, converse, reason, love, walk, sing, play on musical instruments, go on missions from planet to planet or from system to system: being Gods or sons of God, endowed with the same powers, attributes and capacities that their Heavenly Father and Jesus Christ possess.

What are these beings taken together, or summed up under one head? They are one great family, all of the same species, all related to each other, all bound together by kindred ties, interests, sympathies, and affections. In short, they are all Gods; or, rather, men are the offspring or children of the Gods, and destined to advance by degrees and to make their way by a progressive series of changes till they become like their Father in heaven and like Jesus Christ, their elder Brother.

Thus perfected, the whole family will possess the material universe, that is, the earth and all other planets and worlds, as “an inheritance incorruptible, undefiled, and that fadeth not away.” They will also continue to organize, people, redeem and perfect other systems which are now in the womb of chaos, and thus go on increasing their several dominions till the weakest child of God which now exists upon the earth will possess more dominion, more property, more subjects, and more power and glory, than is possessed by Jesus Christ or by His Father; while, at the same
time, Jesus Christ and His Father will have their dominion, kingdoms and subjects, increased in proportion.

Such are the riches, glories, blessings, honors, thrones, dominions, principalities and powers held out by the system of materialism. Such the wealth, the dignity, the nobility, the titles and honors to which "Mormons" aspire. Such the promises of His whose word can never fail.

With these hopes and prospects before us, we say to the Christian world who holds to immateriality that they are welcome to their God—their life—their heaven—and their all. They claim nothing but that which we throw away, and we claim nothing but that which they throw away. Therefore there is no ground for quarrel or contention between us.

A Hint to the Wise.

A LETTER TO "THE MILLENNIAL STAR," 1841, BY OUR LATE PRESIDENT, LORENZO SNOW.

LONDON, 13th May, 1841.

The Savior has commanded us not to cast our pearls before swine. I am sorry to say, however, that this instruction is not always sufficiently regarded by those to whom our Lord hath given, through the everlasting covenant, His pearls of wisdom, knowledge, and gifts; and the consequence is, we lose blessings instead of gaining them; a decrease of the Holy Spirit follows instead of an increase; and our minds become a darkened room instead of being enlightened. What I allude to is this: We too frequently engage in conversation concerning things of the kingdom of God with individuals of a wrong and bad spirit; and, feeling ever anxious to make them see, understand and acknowledge our light, we urge on and persist in the conversation until we fall into an unpleasant state of mind and finally catch the spirit of the person with whom we are conversing. We ought to be particularly guarded against falling into errors of this kind.

It is very easy to understand when a conversation is attended with profit. We then feel our minds enlightened, and feel the power of God resting upon us through the Holy Spirit; we find ideas flowing into our minds, and have power to express them with perfect ease and freedom. Conversation conducted in this spirit proves highly profitable, not only to ourselves, but to the persons with whom we converse; and after its close we contemplate with the highest pleasure the profitable scene in which we have acted, and our hearts are drawn out in gratitude to the Most High in the privilege granted us of unlocking the door into the mysteries of high heaven, and communicating a view of the glories thereof unto the sons and daughters of mankind. But, on the other hand, how different the effects produced when giving way to temptation and casting our pearls before swine! When we exercise our golden talent, our heavenly light, in conversation with individuals of a bad, wrangling, and contentious spirit, our minds seem barren of ideas; the Holy Spirit no longer steps in to our assistance, our reasoning powers cease to receive their accustomed super-
from the world in the day that they were
given, but now are to go forth unto all
flesh. And this, according to the mind and will of
the Lord, who ruleth over all flesh; and
unto him that repenteth and sanctifieth him-
self before the Lord, shall be given eternal
life. And upon them that hearken not to
the voice of the Lord, shall be fulfilled that
which was written by the prophet Moses,
that they should be cut off from among the
people.

And also that which was written by the
prophet Malachi:—For behold the day com-
eth that shall burn as an oven, and all the
pride; yea, and all that do wickedly, shall
be stubble: and the day that cometh shall
burn them up saith the Lord of hosts, that
shall leave them neither root nor branch.
Wherefore this shall be the answer of the
Lord unto them—In that day when I came
unto my own, no man among you received
me, and you were driven out. When I cal-
led again, there was none of you to answer,
yet my arm was not shortened at all, that I
could not redeem, neither my power to del-
iver. Behold at my rebuke I dry up the sea.
I make the rivers a wilderness; their fish
stinketh, and dieth for thirst. I clothe the
heavens with blackness, and make sackcloth
their covering. And this shall ye have of
my hand, ye shall lay down in sorrow.

Behold and lo, there are none to deliver
you, for ye obeyed not my voice when I cal-
led to you out of the heavens, ye believed
not my servants; and when they were sent
unto you ye received them not; wherefore,
they sealed up the testimony and bound up
the law, and ye were delivered over unto
darkness: these shall go away into outer
darkness, where there is weeping, and wait-
ing, and gnashing of teeth. Behold, the
Lord your God hath spoken it. Even so.
Amen.

CELESTIAL FAMILY ORGANIZATION.

From the Prophet.

Man is an eternal being, both in regard to his material organization, and his
mind and affections.

The resurrection from the dead (if quickened by the celestial glory) restores him
to life with all his bodily and mental powers and faculties, and consequently
associates him with his family, friends, and kindred, as one of the necessary links of the
chain which connects the great and royal family of heaven and earth, in one eternal
bond of kindred affection and association.

The order of God’s government, both in time and in eternity, is patriarchal:
that is, it is a fatherly government. Each father who is raised from the dead and
made a partaker of the celestial glory in its fulness, will hold lawful jurisdiction
over his own children, and over all the families which spring of them to all genera-
tions, for ever and ever.

We talk in this ignorant age, of children becoming of age, as it is called; and
we consider when they are of age they are free from the authority of their father.
But no such rule is known in the celestial law and organization, either here or here-
after. By that law a son is subject to his father for ever and ever, worlds without
end.

Again, we have a rule now established in the earth, by which a woman becomes
the wife of a man, and is bound by law to him till death shall separate.

But in the celestial order it is not so, for the plainest of all reasons: viz. the
celestial order is an order of eternal life; it knows no death, and consequently
makes no provision for any. Therefore all its covenants and contracts are eternal
in their duration, and calculated to bind the several members of a family in one
eternal union.

In order to illustrate this subject, and make it perfectly plain to the most simple
capacity, we must leave death entirely out of the consideration, and look at men
and families just as we would look at them if there was no death. This we can
do with the greatest propriety, because the time was when there was no death, and
the time will be again, in which there will be no death.

Our venerable father Adam took our mother Eve for a wife when the human
family, and the world in which they lived was as free from death as God and his
throne.
We would now inquire what kind of a contract was made between them, and also how long it was to endure? Was it after the power and union of an endless life? or was it made to serve a momentary purpose, till death shall separate? The answer is obvious.

This marriage contract must have been eternal, or else it must have admitted the sinful as well as cruel idea of divorce and final separation during their lives; for let it be borne in mind that they had no death in view, and no idea of ever being subject to death, even for a moment, at the time the contract was made.

Again, Paul opens a mystery; viz., that we shall not all sleep in the dust; but those who live at a certain time will be changed in a moment, in the twinkling of an eye, and will be caught up to meet the Lord and so ever be with him.

Now as some of these will doubtless be husbands and wives, we would inquire when their marriage contract will be fulfilled and come to an end? They agreed to be each other's till death should separate (that is, if they were married by the usual ceremonies which now exist). And behold, death never separated them; for the change from mortal to immortal was instantaneous.

Again, "Christ came to deliver those who through fear of death were all their lifetime subject to bondage."

Therefore, after the resurrection men live, and live for ever, as though death had never been. In view of this, God declares himself to be the God of Abraham, Isaac, and Jacob, who have once died; and yet he claims not to be the God of the dead but of the living.

Again, Paul speaks of another great mystery; viz., "that every man should love his wife, even as Christ loves the Church."

Now we would inquire whether the love and consequent union of Christ and his Church is to come to an end by death, and a final separation take place in the world to come? or whether, on the other hand, the union is more perfect and complete in the other life than it is in this? All agree that the love and union of Christ and the Church is eternal, and that it not only continues in the other world, but it is made perfect there.

This being the case, it leads us to the irresistible conclusion, that the love and union of a man and his wife should extend into, and even be more perfect in eternity, or else Paul was very wrong in telling every man to love his wife even as Christ loves the Church.

Having established the fact or principle of eternal union between a man and his wife, we will now proceed to establish the eternal relationship and authority on one hand and obedience on the other, that will exist between parents and children.

To illustrate this principle we have a beautiful and plain precedent. Jesus Christ and his Father continue to be one in their affection and union since he rose from the dead; and he still yields obedience to the commands of his Father, and has also revealed that he will continue to do so, when he has put down death, and all rule, and authority, and power. "Then shall the Son also be subject to the Father."

We hear nothing in all this subject about Jesus Christ ever being of age, so as to be free from all further obligation to obey his Father; but on the contrary, it is clearly revealed that he will always be subject to him.

Now this same Jesus prayed to his Father, as testified to by the Apostle John, that his disciples, and those who believed on his words, might be one, even as Christ and his Father are one; not only one with God and Christ, but also one with each other in the same manner and in the same sense that they were one.

Now suppose, in fulfillment of this prayer, a man and his children were his disciples; and finally, in the eternal world, they became one with each other in precisely the same sense that Christ and his Father are one, would not these children be subject to their father in the same manner as Christ is subject to his Father? Certainly they would.

We have also a most beautiful practical illustration of the principle of continued authority on the part of the father, and obedience on the part of the children in this life, in the family of Jacob. His sons were, many of them, advanced in years, so far as to become heads of families at the time of going to Egypt for corn. And
CELESTIAL FAMILY ORGANIZATION.

yet they all set an example of obedience to their father, insomuch that they would not take Benjamin with them without his consent, even if they starved to death.

It appears, too, that Abraham had the entire control of his son Isaac's matrimonial affairs, although Isaac was forty years of age at the time of his marriage with Rebekah.

Having now established the fact that the celestial order is designed not only to give eternal life, but also to establish an eternal order of family government, founded upon the most pure and holy principles of union and affection. We will take a review of the celestial family of man as it will exist in the restoration of all things spoken of by the holy prophets.

First: His most gracious and venerable majesty king Adam, with his royal consort queen Eve, will appear at the head of the whole great family of the redeemed, and will be crowned in their midst as a king and priest for ever after the order of the Son of God. They will then be arrayed in garments white as snow, and will take their seats on the throne, in the midst of the paradise of God on the earth, to reign for ever and ever. While thousands of thousands stand before him, and ten thousand times ten thousand minister unto him. And if you will receive it, this is the order of the Ancient of days—the kingdom prepared and organized to meet Jesus when he comes.

This venerable patriarch and sovereign will hold lawful jurisdiction over Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, the prophets, apostles, and saints of all ages and dispensations, who will all reverence and obey him as their venerable father and lawful sovereign.

They will then be organized, each over his own department of the government according to their birthright and office, in their families, generations and nations. Each one will obey and be obeyed according to the connexion which he sustains as a member of the great celestial family.

Thus the gradation will descend in regular degrees from the throne of the Ancient of days with his innumerable subjects, down to the least and last saint of the last days, who may be counted worthy of a throne and sceptre, although his kingdom may, perhaps, only consist of a wife and single child.

Such is the order and organization of the celestial family, and such the nature of the thrones, principalities and powers, which are the rewards of diligence.

This kingdom, organized and established upon the earth in its beauty and order will be ready for the Son of man. He will then come in the clouds of heaven and receive it to himself.

Adam and all the other patriarchs, kings, and prophets, will still be subject unto Christ, because he was in the eternal world, the first-born of every creature, and the beginning of the creation of God. Hence in the patriarchal order, he rules by right of birth.

"If I tell you of earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" I might enlarge the subject by connecting the family of Adam with other branches of Christ's kingdom, and of the celestial family in other planets and worlds, many of which are older and much larger than our earth, but peopled by branches of the celestial family, who are of the same kindred and race that we are; viz., the sons and daughters of God.

I might also tell you of the continued exertions of creative power by which millions of new worlds will yet be formed and peopled by king Adam and his descendants, in the name, and by the authority of Jesus Christ, and by virtue of the holy priesthood which is after the power of an endless life, without beginning of days or end of years, and thus go on enlarging and multiplying, conquering and to conquer, till Abraham's seed become numerous as the sand; and till the saint of the last days possesses a kingdom and dominion of his own posterity, vastly more numerous than king Adam will possess in the great restoration of all things pertaining to this little earth; but you are not able to receive heavenly things as yet, and therefore I forbear, and let the things of earth suffice, at least for the present; and till the Saints should be counted worthy of endowment, and of an entrance into the sanctuary of our God. For there shall the greater things be made manifest to those who are overcome and are counted worthy.
I now wish to say a few words on the subject of matrimony, and also on the subject of raising and educating children.

Who that has had one glimpse of the order of the celestial family, and of the eternal connexions and relationships which should be formed here in order to be enjoyed there; who that has felt one thrill of the energy and power of eternal life and love which flows from the divine spirit of revelation, can ever be contented with the corrupt pleasures of a moment which arise from unlawful connexions and desires? Or what Saint who has any degree of faith in the power of the resurrection, and of eternal life, can be contented to throw themselves away by matrimonial connexion with sectarians or other worldlings, who are so blind that they can never secure an eternal union by the authority of the holy priesthood which has power to bind on earth that which shall be bound in heaven?

By such a union, or by corrupt, unlawful, and unvirtuous connexions and indulgences, they not only lose their own celestial crown and throne, but also plunge their children into ruin and darkness, which will probably cause them to neglect so great salvation for the sake of the love and the praise of the world, and the traditions of men.

O my friends—my brethren and sisters, and especially the younger classes of our community! I beseech you in the fear and love of God, and entreat you in view of eternal glory and exaltation in this kingdom, to deny yourselves all the corrupt and abominable practices and desires of the world and the flesh, and seek to be pure and virtuous in all your ways and thoughts, and not only so, but make no matrimonial connexions or engagements till you have asked counsel of the Spirit of God in humble prayer before him; till you know and understand the principles of eternal life and union sufficiently to act wisely and prudently, and in that way that will eventually secure yourself and companion, and your children in the great family circle of the celestial organization.

I would now say to parents that their own salvation, as well as that of their children, depends to a certain extent on the bringing up of their children, and educating them in the truth, that their traditions and early impressions may be correct.

No parent who continues to neglect this after they themselves have come to the knowledge of the truth, can be saved in the celestial kingdom.

I would earnestly recommend that all sectarian books, tracts, pictures, paintings, etc., which are not according to the truth, be removed from the family circle of the Saints, and that their children be not suffered to read them, at least till the truth has taken hold of their minds sufficiently, that they may be able to contrast the one with the other, and to perceive the difference. Sectarian sermons, and their manner of worship, and their Sunday schools, are also a great damage to children, being well calculated to rivet upon their young and tender minds the most vague, mysterious, and erroneous notions and principles, which may prevent their ever being open to the conviction of the truth. And even if they should embrace the truth afterwards, they will find their perceptive faculties so blunted and beclouded by early impressions and traditions, that it will continue to retard their progress in the comprehension of truth, insomuch that many of its plainest and simplest principles will either remain entirely unperceived by them, or else be seen through a glass darkly, as it were, and thus lose much of their force and beauty.

For instance, let a child read a pictorial bible and examine the pictures. He at once concludes that these pictures are a part of the original, and that they are true representations of the scenes as they really took place; and they will be very apt to judge of the ordinances and forms of worship just as they saw them pictured.

So with the comments which may be interspersed, or even the headings of the chapters which men have introduced.

Such, then, is the power and influence of early tradition, and such the causes which have been operating for ages, to blind the minds of men on religious subjects, till at length the great majority are rushing en masse to destruction, like the blind into the ditch. And those who would escape have a hard struggle, both with their own traditions and the opposition of their neighbours, though truth may be set before them so plain, beautiful, and evident, that pure intelligences would wonder and be astonished that it is not immediately embraced.
CELESTIAL FAMILY ORGANIZATION.

Fathers and mothers, can you realize these facts, and not feel a strong sense of obligation resting upon you in regard to your children? Can you contemplate the present state of the world and not feel an exceeding desire to take your family and flee from the confusion of Babel, and go where you can be associated with the children of light?

Strive then by example and precept, to teach your children in the light of truth, and have no more to do with the doctrines, books, creeds, tracts, commentaries, sermons, almanacks, periodicals, romances, meetings and schools, which are calculated to blind their young and tender minds and lead them into error.

My heart is often pained when I enter a house of the Saints, and find their walls ornamented, and their tables, shelves, and book-cases still groaning as it were with the weight of sectarian paintings, books, and trash. Brethren, I would either sell them at auction to those who wish to purchase, or else I would heap them up and have one good fire; and then I would be to some expense to furnish my family with useful works, such as maps, charts, works of science, and, above all, a good supply of religious information from the true source.

In regard to matrimony, I suppose some will tell me that in the resurrection they neither marry nor are given in marriage. That is true, for the best of all reasons—because they do it here; and thus bind on earth that which shall be bound in heaven, and that too by God's own authority; this being the world of preparation and that the world of enjoyment. Therefore there is no need of doing it in that world.

Those who do not understand and attend to the ordinances and authority of God in this world, neither by themselves nor by proxy, are not counted worthy to enjoy the celestial glory in the world to come; therefore, they must remain as they are, and never enjoy that sweet union and exaltation, which is prepared for the Saints of the Most High.

Thus all are judged according to the deeds done in the body; and that which they sow, they shall also reap.

If they choose in this world to follow the wicked lusts and pleasures of the moment, by unlawful connexions; or if they choose to be united after the manner of this world, by being joined with a companion who is not worthy of an eternal covenant, and of the "seal of the living God," why then, the consequence is, that they enjoy the things of this world, and the pleasures and passions thereof; but death closes the scene, and eternity finds them poor wanderers and outcasts from the commonwealth of the celestial family, and strangers to the covenant of promise. Their former covenants come to an end with their life, and in that world they can neither marry nor be given in marriage; consequently, they must remain unassociated in a family capacity, and, therefore, have no kingdom over which to reign, nor any possible means of increasing their own glory.

There will be weeping, wailing, and gnashing of teeth indeed; for who can endure eternal disappointment?

Who can endure to be for ever banished and separated from father, mother, wife, children, and every kindred affection, and from every family tie?

For none of our relationships will be recognized by the authorities in that world, unless secured to us here in an everlasting covenant which cannot be broken, and sealed by the constituted authorities of the living God.

Well did the Lord promise by the mouth of the prophet Malachi, that he would send Elijah the prophet before the coming of the great and dreadful day of the Lord; and that he should turn, seal, or bind the hearts of the fathers to the children, and the hearts of the children to their fathers, lest the whole earth should be smitten with a curse.

And if you will receive it, Elijah the prophet has been sent in these last days to man on the earth, and has conferred the keys of the sealing power that others might go forth in his spirit, power, and priesthood, and seal both on earth and in heaven. But they have done unto some of them whatever they listed, and even so may others perhaps suffer under their cruel hand.

But the keys are on the earth, and shall not be taken from it till the sealing is accomplished.
ANSWERS TO QUESTIONS.

Therefore, O ye Saints of the Most High! build the temple and sanctuary of our God, and gather together thereunto. For there, saith the Lord, will I reveal unto you the fulness of mine ordinances pertaining to the holy priesthood and preparation, by which the living and the dead may be redeemed, and associated in the exalted principles of eternal life and joy. Amen.

P. P. Pratt.

ANSWERS TO QUESTIONS.

Was Jesus baptized for the remission of sins?

This is easily answered; for he that was without sin, could by no means be baptized for the remission of sins; but in order to fulfil all righteousness, and, consequently, a neglect of that which was a portion of righteousness, would have been sin. On this subject we have much pleasure in presenting the following extract from the thirteenth chapter of the second Book of Nephi, pp., 123, 124, Book of Mormon.

"And now, if the Lamb of God, he being holy, should have need to be baptized by water to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water. And, now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfil all righteousness, in being baptized by water? Know ye not that he was holy? But notwithstanding he being holy, he showeth unto the children of men, that according to the flesh, he humbleth himself before the Father, and witnesseth unto the Father, that he would be obedient unto him in keeping his commandments: wherefore, after he was baptized with water, the Holy Ghost descended upon him in the form of a dove. And again: It showeth unto the children of men the straightness of the path and the narrowness of the gate by which they should enter, he having set the example before them. And he said unto the children of men, follow thou me."

Have those who have not been baptized, and have not had hands laid on by those who have been sent of God, the gift of the Holy Ghost?

No. But there is a difference between having that light which lighteth every man that cometh into the world, and the Gift of the Holy Ghost. It cannot be denied that many, under a broken covenant, have had much of the Spirit; but it should ever be borne in mind, that the general influence of the Spirit is not the gift of the Holy Ghost.

To the other items, which are not definitely put, we would remark, that if Christ was baptized for the remission of the sins of mankind, there would have been no need for him to shed his blood for the same object; but he undoubtedly was an ensample unto those that follow him, in all things, in which he was inimitable.

There is a beautiful idea connected with the baptism of the Saviour, which is, that his sonship was then publicly declared by his Father, when a voice from heaven was heard, saying, "This is my beloved Son in whom I am well pleased."

So, unquestionably, is it with his followers, he having made atonement for the sins of the world, no one can lay claim to sonship of the Most High until they have followed the ensample of him, their elder brother, in submitting to the great law of adoption, by being baptized in his name for the remission of sins. There is one great privilege much overlooked by professors of religion, in modern times. It is written that, he came unto his own, but his own received him not, but as many as received him, to them gave he power (or the privilege) to become the sons of God, even to them that believe in his name.

Here, then, is a manifest distinction made between those that believed and those that became obedient. The former condition of faith was absolutely necessary in order to enjoy the privilege of becoming sons of God, whilst it is equally evident that to exercise faith without obeying the great law of adoption, must necessarily exclude them from becoming sons of God; for it is evident that the means of entering into the kingdom of God, was not by being born of blood, nor of the will of the flesh, or of man, but the divine ordinance ratified by the example of the Saviour, in being born of water and of the Spirit, in order to enter into the kingdom of God.

Thomas Ward.
By which stupendous works were reared,
And courts on earth for him prepared;
That when from heaven he chose to come,
He’d find on earth a heavenly home.

Such is our God, our heaven, our all,
When once redeem’d from Adam’s fall,
All things are ours, and we shall be,
The Lord’s to all eternity.

I wish to caution the churches, and their presiding elders and officers, and to
give them a very strict charge on some particular points, viz.

Beware of all influences calculated to draw your minds away from the gathering
to the West, the building of the Temple and city of our Lord, and the endowment
promised therein; for herein are the keys of the fulness of the priesthood ordained,
for the salvation, and exaltation of the living and the dead; and for the dispensation
of power to Israel, and thus restoring their tribes and remnant.

Whatsoever spirit, prophet, seer, angel, devil, or man, undertakes to divert your
minds for one moment from these important interests, the same is an enemy to the
cause and kingdom of our God.

Again, beware of seducing spirits, and doctrines of devils, as first introduced by
John C. Bennet, under the name of the ‘Spiritual Wife’ doctrine; and still agitated
by the Pittsburg Scer, and his followers under the same title.

It is but another name for whoredom, wicked and unlawful connexions, and every
kind of confusion, corruption, and abomination.

Should any elder or member, come unto you professing to hold to any such doc-
trine or practice, either secretly or publicly, you may be sure he is not of God; and
it becomes your duty to reject him, and report him to the presidency of the church,
or to some tribunal of the church where he is responsible for his doctrine and con-
duct. If this is done and testimony adduced he will be immediately disfellowshiped,
and expelled from the church.

For know assuredly that no one has been authorized to teach, practice, or intro-
duce any such doctrine in any of the branches of the church. Nor is there any
such doctrine known, held, or practised, as a principle of the Latter-day Saints.

If a man has a wife according to the law of God and the regulations of the
church, she is his real wife, body, soul, spirit, heart, and hand, and not his ‘Spirit-
ual Wife’; she is bound to love, honour, and obey him as her lord, head, and ruler,
and to devote all her energies to the mutual welfare of her husband, herself and
family. In short, to use the language of Paul, she should, if possible, ‘bear chil-
dren; guide the house, and give none occasion to the adversary to speak reproach-
fully.’ On the other hand the husband of a woman is bound to be her real
husband; to provide for his wife and children, and to be their head and father, and
bring them up in the fear, and love, and truth of God, as did Abraham, Isaac and
Jacob of old.

As to sealings, and covenants, to secure the UNION of parents, children, and com-
panions in the world to come, or in the resurrection; it is a true doctrine, and as
holy and pure as the throne of God, having emanated from his own bosom. Its
laws are strict, and it admits of no confusion, unlawful connexions, or univici-
tious liberties. It is calculated to exalt society to the highest degree of happiness, union,
purity, fidelity, virtue, confidence, and love, in this world and in that which is to
come. It is, in short, a principle so high, so holy, and so pure that it can never be
secured short of a compliance with the commandments of God, not only by a vir-
tuous course of life, but by a strict observance of his commandments in regard to
tithing, building the Temple, and the orders of endowment.

And there is not a more unlawful, and unjustifiable principle in existence, and
one more calculated to injure and destroy the church than the principle of seeking
TOUR TO CARLISLE.

...to enjoy those blessings, in the wrong place and time, that is to say, without complying with the requisitions of heaven; to build the Temple, and gather together there for our endowment, and for our preparation for the most holy things.

In short, nothing pertaining to the fulness of the priesthood, and to covenants and preparations for eternal union and exaltation, can be secured short of a strict compliance with all the duties enjoined upon the Saints in regard to the Temple, &c.

How frequently a man and his wife, or a young couple about to be married, present themselves to me, with a request to be sealed to each other; that is, married for eternity. Do I ever grant their request? No; for the best of all reasons — I have no authority so to do under present circumstances; and, were I to do it, it would only be deceiving them; as such a sealing would not stand, or be recognized in the resurrection; unless performed according to the strict law of God, and of the keys of the sealing powers, and in connexion with the ordinances of endowment which belongs to God’s Sanctuary, and no where else.

Did I ever pretend to administer such a seal or covenant, independent of those conditions? No, never.

The little that I do on the earth, as an agent for Jesus Christ, shall be done according to his laws, and mind, and will; and shall stand, though heaven and earth shall pass away.

These holy and sacred ordinances have nothing to do with whoredoms, unlawful connections, confusion or crime, but the very reverse. They have laws, limits, and bounds of the strictest kind, and none but the pure in heart, the strictly virtuous, or those who repent and become such, are worthy to partake of them. And an awful curse — a dreadful weight of condemnation await those who pervert, or abuse them.

‘The Spiritual Wife Doctrine,’ of J. C. Bennet, and numerous other apostates, is as foreign from the real principles of the church as the devil is from God, or as sectarianism is from christianity.

Beware then, all ye Saints, and ye watchmen of Zion: follow no such men; but follow the principles and examples set before you, by such men as elders Benson, Brown, and others of like spirit, which have been sent among you. And I believe I can with propriety say, follow me, and my precepts and example, for I have in all things taught you the true principles of Godliness and salvation, wherever I have associated with you.

In so doing you will be blessed, gathered, anointed, ordained, sealed, sanctified, and saved in the celestial kingdom of our God.

P. P. Pratt.

A SHORT TOUR TO THE CARLISLE CONFERENCE.

On my return from Clitheroe conference, and spending one day with my family and friends in Liverpool, I started for Carlisle on the 15th of May by the Victoria steamer, for the purpose of attending a conference there. I had a very rough passage, and a very sick time. I found elders Allen and Hall at Carlisle. Elder Allen had been appointed to take charge of that conference at the General conference; he had been with them but a short time, but had visited the various branches, and had found them rather behind the line, and in a disorganized state, which he attributed to the want of teaching and instruction, as they had not held a quarterly conference for about three years; but that the Saints had a desire to do the will of the Lord and their duty as far as they knew it.

I met with the Saints in Carlisle in the capacity of a conference on Sunday, the 18th of May, and the following is a copy of the minutes of the same presented to me by the clerk:

The Carlisle conference met for the first time in about three years, on Sunday, 18th of May, 1845, there being present one of the quorum of the twelve, eight elders, nine priests, three teachers, and two deacons. Elder Woodruff was called to the chair, and Joseph Maughan chosen clerk.
The above diagram shows the order and unity of the kingdom of God. The eternal Father sits at the head, crowned King of kings and Lord of lords. Wherever the other lines meet, there sits a king and a priest unto God, bearing rule, authority, and dominion under the Father. He is one with the Father, because his kingdom is joined to his Father's and becomes part of it.

The most eminent and distinguished prophets who have laid down their lives for their testimony (Jesus among the rest), will be crowned at the head of the largest kingdoms under the Father, and will be one with Christ as Christ is one with his Father; for their kingdoms are all joined together, and such as do the will of the Father, the same are his mothers, sisters, and brothers. He that has been faithful over a few things, will be made ruler over many things; he that has been faithful over ten talents, shall have dominion over ten cities, and he that has been faithful over five talents, shall have dominion over five cities, and to every man will be given a kingdom and a dominion, according to his merit, powers, and abilities to govern and control. It will be seen by the above diagram that there are kingdoms of all sizes, an infinite variety to suit all grades of merit and ability. The chosen vessels unto God are the kings and priests that are placed at the head of these kingdoms. These have received their washings and anointings in the temple of God on this earth; they have been chosen, ordained, and anointed kings and priests, to reign as such in the resurrection of the just. Such as have not received the fulness of the priesthood, (for the fulness of the priesthood includes the authority of both king and priest) and have not been anointed and ordained in the temple of the Most High, may obtain salvation in the celestial kingdom, but not a celestial crown. Many are called to enjoy a celestial glory, yet few are chosen to wear a celestial crown, or rather, to be rulers in the celestial kingdom.
While this portion of eternity that we now live in, called time, continues, and while the other portions of eternity that we may hereafter dwell in, continue, those lines in the foregoing diagram, representing kingdoms, will continue to extend and be lengthened out; and thus, the increase of our kingdoms will increase the kingdom of our God, even as Daniel hath said: "Of the increase of his kingdom and government there shall be no end." All these kingdoms are one kingdom, and there is a King over kings, and a Lord over lords. There are Lords many, and Gods many, for they are called Gods to whom the word of God comes, and the word of God comes to all these kings and priests. But to our branch of the kingdom there is but one God, to whom we all owe the most perfect submission and loyalty; yet our God is just as subject to still higher intelligences, as we should be to him.

The great fault of all nations has been, that they would worship more Gods than one. They well knew that there was more than one God, and vainly sought to worship all they imagined. We well know that there are more sovereigns than one over the kingdoms of this world, but would it not be folly in the extreme for an Englishman to attempt to serve other kings and rulers, while a subject of her Majesty, and living within her dominions? Most certainly it would: his Queen would be jealous of him, but if there was no other power to serve, she never would be jealous; there would be no room for fear or suspicion. If there was only one man on earth, that one man would never be jealous of his wife. Our God says that he is a jealous God; but how could he be jealous if he were the only God? These kingdoms, which are one kingdom, are designed to extend till they not only embrace this world, but every other planet that rolls in the blue vault of heaven. Thus will all things be gathered in one during the dispensation of the fulness of times, and the Saints will not only possess the earth, but all things else, for, says Paul, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's."

FORGIVENESS.

When I against the Lord transgress;
And none but he can know my secret sin,
Then I'll repent, and strive his love to win;
By doing all that I've forgot to do,
And more devoutly, righteousness pursue;
Then shall I have forgiveness.

And should my folly cause distress,
To father, mother, sister, brother, friend;
I'll run with speed, confess to each, and mend
The sinful breach, by new obedience;
All loss restoring, through the vile offence;
Then shall I have forgiveness.

Should love demand that I confess,
For open sin a public sense of grief;
I'll humbly yield, if this should bring relief,
No matter what may be the penance; still,
I'll strive the law of trespass to fulfil,
To gain from all, forgiveness.

Then shall my brethren love, and bless,
The penitent with heartfelt joy again,
While the recording angels sound the strain
Through brighter spheres: the sinner is forgiven,
And mercy, radiant with the smile of heaven,
Exults in God's forgiveness.

Kilmarnock, December 11th, 1846.

LTON.
A FAMILY MEETING IN NAUVOO.

Minutes of a meeting of the Richards-Young Families held in Nauvoo, Ill., Jan. 8, 1845.

A meeting of the Young and Richards family convened in the Seventies Hall, Nauvoo, Ill., January 8, 1845, at 10 a.m. President Brigham Young, Willard Richards, Phinehas Richards, Joseph Young, Lorenzo Young, Heber C. Kimball, John Taylor, A. P. Rockwood, Israel Barlow, John Haven, Joseph Tolmer, William Hyde, Joel Bullard, Edmund Ellsworth, Evan Greene, Todee Decker, and families, Mother Smith, (mother of Joseph Smith) Rhoda Richards, Franklin Richards, Samuel Richards and many others were present.

Before the services commenced many overtures were played by the band.

At a quarter to 11 o'clock Phinehas Richards called upon the different families to take their proper places and those not connected to be on the outer side. Father Haven was in front with his children and grand-children, Levi Richards on the opposite side; Phinehas Richards behind, Brigham Young and Joseph Young were in the middle tier of seats.

Phinehas Richards called the meeting to order and said: "Brothers, Sisters and friends. We have met here the first time as a family; it is a new thing to all, and to some it may appear novel, but the object of this gathering is to ascertain the number that are in good standing in the faith, and the relationship we bear to one another, as this varies in some degree. I am glad so many are here. We will open our services in the regular order and afterwards speak as moved upon by the Spirit.

The Band struck up "The Seer" and then the Choir sang, "Come let us all unite as one."

Phinehas Richards offered prayer after which the choir sang.

Phinehas Richards then said "Brothers and Sisters, I feel disposed to offer a few words on this occasion, and you must make allowance for the same. It is the first time I have attended a meeting of this kind. We want to know how many of our connections are gathered in Nauvoo. The reasons that I have appointed this day for our coming together, are, I recollect that 50 years this day there was a grand achievement made at New Orleans in which we thought of our protection as citizens under our laws.—(Note—Phinehas Richards fought in the war of 1812) Times have greatly changed since then, but thanks to the God of the Universe for the blessings we now have. It is also 21 years this day since I saw for the first time, my son, George Spencer Richards who was shot at Ssouri, for his faith; and it is sixteen years this day since my companion witnessed the death of her father; and these three reasons led me to appoint this day for this meeting. I wish, Brothers and Sisters to ascertain how many there are present who hold the Priesthood of the Lord, and how many there are who have apostatized, if any, and how many there are in good standing in the faith which was once delivered to the Saints, and to which they will always hold so long as they are influenced by the Spirit of God. There are many things that run in my mind to inquire into, and to get instruction and information about this day as there are those present, who can give us instruction. One important object is to get instruction concerning the work. For our departed friends, that we may be able to come up as Saviors on Mount Zion, and whether there be many or few here who want to know, I for one want to know what I shall do for my dear kindred, so that I shall be ready when the time to do their work for them, has arrived. While we are assembled this day, let us communicate instruction, in order that it may be a profitable season. I will now give opportunity for others to speak as the Spirit of God shall direct."

Elder John Haven said: "Brothers and Sisters, Cousins, Nephews and Nieces and all who are before me as such. I rejoice that I am connected with you as there are three branches here, descendants of Father Phinehas, and Mother Susannah Goddard Howe. It might be interesting for me to speak as I am the oldest—I will communicate something about our ancestors to the Great Grand Children. Concerning my Great Grand Father Goddard, I will give you a little history of his character as well as others of our ancestors, for some of you have to be baptized for some who are dead and worthy of it. It is almost fifty years since I entered into the Howe family. My Father Jesse Haven died soon after I came into the family. I married Mother Howe's daughter Betsy and I knew Mother Howe's views of religion. She agreed with me in religious sentiments. Mother Howe was one of the finest of women. She did not speak much, but when she did, you knew her heart. In her opinions on religion there was some difference with the sects of the present day; she believed that Jacob's ladder was not yet broken and that angels still continued to ascend and descend. It was a delight to be with her and to hear her talk. You are nearly all descendants from the Goddards—and she was a Goddard. I only knew Grandfather Goddard by hearsay because Grandfather Haven and he were very intimate. They did not fall in with the opinions of Wesley; they thought the ministry did not stick to the Bible. Grandfather Goddard brought up his family very strictly in regard to the observance of the Sabbath day, far more so than those who live in this Western Country. They were like the
Jews in that they kept the Sabbath very holy. I remember in the city of Boston that a merchant went to London to buy some goods. He was longer away than they are now, and when he returned it was on the Sabbath day. His wife went to the ship to see if he was come. As soon as the boat came to the landing he saw his wife coming on the shore and he kissed her on the Sabbath day. The people were so offended at this desecration of the Sabbath, that the next day they took him before the magistrate and he was fined five shillings for kissing his wife on the Sabbath day. I think the Mormons need not be scared out of that privilege. However, it was the custom which the people were agreed in, to keep the Sabbath day holy. Now about my Great Grand Father Goddard. I have seen his Biography or memoir. He was in the Senate as Representative of Massachusetts. In this memoir it appears he was often appointed by the Governor of the State to settle difficult cases. This must have been long before the Declaration of Independence. I received this Memoir forty-five years ago from Grand Father who was then more than ninety years old. My Great Grand Father Goddard was a man of integrity, honesty and of religiousness of those days. If I had not been adopted into this Howe family I might not now have been in this work. Brigham Young and Joseph Young came over to Hopkinton, and told me all about the Mormons. I looked Brigham in the face to see if he could say he was a Mormon and I found that he had courage to say that he was. I wanted to know what they said and then took the Bible to see if it was true. I found that they were the only sect that kept to the Bible in all its purity. I spent twenty-six years with the Howe family and until my wife Betsy died. My father had six daughters. The greater part are now in this work. There is still a nearness of features in some of you before me and it brings me to remember my younger days. I want to know how many are descended from the Howe branch. I see two of the Twelve Apostles (Brigham Young and Willard Richards) and others who are high in office. I feel confident and rejoice in them." The band played a Quick Step.


President Brigham Young said, in substance: "As I do not know where to begin, I will begin in the ·k both ways. With regard to our circumstances of being here this day I would have been happy to have seen the whole family. We have recorded up 120 or 130 of Father Young's family now living, and there is not one-third part of the family present. There are only a few of them here. There must be 60 or 80 in the Church. Almost all the posterity are members. There are some things I will talk about. When we come to the connections we discover that we all sprung back to the settlement of New England about 200 years ago. It is but a little more than that time when Father Smith, the Goddards, Richards, Youmans and Kimballs were all in one family—as it were. We are all relations. It is only three generations back that Brother Joseph Smith's family were related to this family. There are only three children of Grand father and Grand mother Howe—that is, only three families who have embraced the Gospel, but the others must, because the decree has gone forth. I have preached to them myself, I have done my duty and now I have handed them over to other powers for a time. There is a great deal might be explained here this day. I will first set in order before these relations the true order of the Kingdom of God and how the families hereafter will be organized; you have heard Joseph say that the people did not know him; he had his eyes on the relation to blood-relations. Some have supposed that he meant spirit, but it was the blood-relation. This is it that he referred to. His descent from Joseph that was sold into Egypt was direct, and the blood was pure in him. That is why the Lord chose him and we are pure when this blood-strain from Ephraim comes down pure. The decrees of the Almighty will be exalted—that blood which was in him was pure and he had the sole right and lawful power, as he was the legal heir to the blood that has been on the earth and has come down through a pure lineage. The union of various ancestors kept that blood pure. There is a great deal the people do not understand, and many of the Latter-day Saints have to learn all about it. In all the Kingdoms of the World you will find that there will be only one King, and all will be governed as one family, every man will preside over his own family. We will have to work out some of the impurities. There is a great deal that I have to say and the Brethren will have patience. Mother Smith is here—she is our Mother, we hold her in a three-fold bond, for we hold her by blood, by the Spirit, and by the Gospel. We are connected together. The human family will find out who are the saviors of the Earth. The world knew nothing of the office of saviors upon Mount Zion. If Joseph Smith is not the man on whom the Keys of the Kingdom rest. I would not give the ashes of a rye straw for our Salvation. If I teach my family correct principles and show them the way of Salvation I am in a sense their savior. There is the same blood
of Ephraim running in the veins of this family—and I know who has the blood and the Priesthood to carry the keys to the world. The decree of the Almighty is so pure that it would seem like blunders in the eyes of the world; but the keys will rest upon the Prophet and there is no power on earth or in hell to take it from him. This is a subject relating to the baptism for the dead. We will tell you when the Temple is finished how to redeem your dead. I want to tell you now don’t be scared, don’t be frightened, at what I tell you. The Church does not understand the doctrine that Joseph taught—and yet it is plain as the sun at noonday—the order of redeeming our relatives originated in the Kingdom of Heaven. If our progenitors had kept their records as the Jews anciently did they would be able to tell exactly where they came from—and see where they run down in one straight line. We have hundreds ready to be baptized for the dead."

Choir sang the hymn, "Daughters of Zion."

An Intermission of about one hour.

At 10 minutes past 2 p.m., Phinehas Richards again called the meeting to order.

Brother John Kay sang "The Seer."

Father Haven offered up prayer—Choir sang "A voice from the Prophet."

Phinehas Richards then stated that there was an opportunity for those who wished to give instructions to occupy the stand. Joseph Young in substance said: "I feel an interest in this assembly. Ten thousand thoughts have rushed into my mind since I assembled under this roof with my family. I will say, brothers and sisters, and my kindred—and all of you; but more especially those who are united by the ties of kindred, and indeed all of you; here are the fruits of the labor of brothers Brigham and myself. As Uncle Haven expressed it, we visited the Eastern States, and the Prophet Joseph prophesied before we went, that we should see the fruit of our labors in converting them to the Gospel. Brother Phinehas Young went with us to the Richards family, and after we had spent a short time with them, we went on to the East and saw my uncles and aunts, and preached to them. They looked on us as strange beings and our doctrine was strange to them. We preached to Uncle and Aunt Haven; we stayed but a little while with them and then went on to Albert P. Rockwood's for this was according to the promise of the Prophet. Others of the family did not receive the truth so freely, but I know we shall see many more of our family converted in the Kingdom. Uncles, aunts, cousins, friends, and all of you, I am glad that we are to have the privilege of being baptized for our dead. I view the dead by vision and see them claiming their relationship to the everlasting Gospel, climbing to us on Mount Zion, and claiming us as their saviors. I have been enjoying the beautiful music of this day, but there is more music to me in the sound of the Gospel. I rejoice that we shall all be filled with music, for the air will be all music and we will feel all the harmony in our blessings in the presence of God, and shall take part in the deepest solicitude and joy and praise. That buoyed up our spirits. I assure you that I enjoy this visit, and look upon it as one of the most interesting meetings in my life. Let us bury every animosity that may have been in us, and let us unite our faith together and if we will claim the promises of God and walk up to our privileges, we need not lay our bodies down until we have laid the foundation of eternal life; and I am determined to lay a foundation for my eternal happiness. I will claim these relatives as my fruits. I recollect I and Brigham went through the snow and first trod the path to carry the Gospel to Canada, and I now rejoice that we did so. I tried all religions, but did not find any right until I got on board of Zion's ship. We feel the presence of God within these walls, and we have done so ever since the dedication of this building, and we shall always have it here unless we pollute the place ourselves. I have pulled heavy in the harness for twelve years, and I want to pull on. I have not pulled by jerks as some have done to jerk myself out of the harness. I have preached in the midst of mobs, and God has sustained me, and I will continue. May God bless you all, and preserve you all, that we may all go home fully ripe."

Brigham Young again spoke in substance as follows: "I have been reflecting on my life and the consequences of it and have listened to the remarks that Brother Joseph has been making. I have seen, and I know why the nations of the Earth have been left in darkness. They have rejected the Priesthood of God and have gone in the dark themselves and the rising generations have come up in darkness in obedience to their traditions. The result of it all I seldom talk about. For my reflections have been since I have been before the people as a public man, that I will build on the foundation of his (Joseph's) claims and rights. I suppose it was the first time that Joseph Smith gave to his Father the account of the finding of the records, when there was printed in the newspaper a short paragraph; it was only about a square inch, but it stated that a young man had seen an angel who had told him where to find an Indian Bible, and it went on to inquire what would happen if it should come forth; should we then know about the origin of the Indians? The night the plates were found, there was a great light in the East and it went to the West and it was very bright although there was no moon at the time. I gazed at it in company with my wife. The light was perfectly clear and..."
several hours. It formed into men as if there were great armies in the West; and I then saw in the northwest armies of men come up. They would march to the South West and, then go out of sight. It was a very remarkable occurrence. It passed on, and continued perhaps about two hours. Soon after this the Book of Mormon was printed and came into our section of the country. Brother Joseph Young and Phinehas Young saw the elders, and Father Chamberlain preached to Joseph and Phinehas in such a manner that they asked him to desist. Then they went into Canada to preach. Samuel Smith brought the Book of Mormon into our district, and he preached from it. I weighed the matter for a year and a half. I looked at it on all sides. All other religions I could fathom, I could get to the bottom of all religions that I had any knowledge of, but this new one. I reasoned on month after month, until I came to a certain knowledge of its truth. I reasoned on revelation and while I was getting into it, brother Phinehas laid it by. I saw the two first Elders who preached to my brothers when I calculated to be baptized. I calculated that I would go into the Church seeing things as they were. I knew Methodism. The Methodist Preachers used to talk with children in such a manner that I have often prayed, 'If there is a God in heaven, save me, that I may know all the truth and not be fooled by such doctrines.' I saw them get religion all around me. Men were rolling and bawling and thumping, but it had no effect on me. I wanted to know the truth that I might not be fooled. Children and young men got religion but I could not get it till I was twenty-three years old; and then, in order to prevent my being any more pestered about it I joined Methodism. I was brought up in the midst of Methodists, Episcopalians, Quakers and Presbyterians. But when Mormonism came along I fathomed it as far as I could and then I embraced it for all day long, that I might just live and die standing straight in this work. I took my sleigh and horse and drove right off to Canada about 200 miles. John P. Greene went part way with me as a preacher—and when we were going along I told him if he didn't get snagged I'd treat Joseph Young when he saw me believed the Book of Mormon. I preached to him first. And so I claim all of you as the fruit of my labors. I am the first one of the family that embraced it understandingly. The Prophet Joseph could not come to our neighborhood then, so I preached to my family and related the truth about the Book of Mormon. There was one, Nathan Fellows, who had not been out of doors for years, who was ill and always had his head wrapped up. When he heard the preaching of the fulness of the Gospel he threw away his coat and his stick believing it.

"I was baptized in Mendon, Munroe County, New York, by Eleazer Miller April 9, 1832, and then went to the North, East, West and South and started the work. Seven months had scarce passed away when there were a dozen branches raised up. Father Smith had gone West to Missouri so we were left alone in New York. Phinehas Young and I went into Canada and I preached to my friends. If my father and mother had said goodbye I should have said goodbye without a tear; for God is my Father, Jesus is my brother and the faithful are my brothers and sisters. The Prophet Joseph told us to go and preach to our friends. We did so. We sowed the seed and now I see the fruits of our preaching. The rest of our relatives we have handed over to other powers for a season. If they must of necessity see sorrow to bring them into the Gospel then they must. If all my family and relatives were here they would be more than all that are now here today. There are only three branches of the Howe family here. Where will this Howe family grow to, when we go back to our great grand Father Goddard? If he had had the Priesthood and preached to his race how many hundreds would there not have been? My mother could sum up from 130 to 150 as her own family today, if she were here alive. If we were to take Grandfather Goddard's children and grand children what sort of a number would there be here? You would want a ten acre lot to stand them all on. Then provided great Grand Father Goddard had had the Keys of the Kingdom of Heaven, and was permitted to reign over his posterity he would now have had a great multitude to preside over. Then come down to our Great Grand Children and trace them back to the main stream—it is like a little fibre, it spreads itself and becomes a mighty river.

"If our Grand Father Goddard is permitted to rule as King and Priest over his posterity, and the posterity are raised up as kings and priests to rule over their posterity, our Grand-Fathers Goddard would call together a numerous host. I will show you the order of the Kingdom as regards my own family; one of my sons is placed here, another there, another there, and so on. Yet I should be their ruler, savior, dictator, and governor. They would have an innumerable posterity but all would join in harmony with my counsel; I should console, comfort, and advise them all. You and your children will rise up and administer unto your children, and you will rule over your posterity, and they may get up in tens, hundreds, thousands, and millions. Yet all will finally join with Adam who will be the King of all; Seth comes next; Seth rules under his father and over all; so this process will never end. This is the order of the Kingdom of Heaven, that men should rise up as Kings and Priests of God. We must have posterity to rule over. Uncle Haven, Phinehas, my brother Joseph, these come next and if my father were here, he would rule over all of us.
A FAMILY MEETING IN NAUVOO.

“I calculate if I am blessed that I will have an innumerable host, of my own, the same as Abraham, Isaac and Jacob. Orson Pratt can tell you the number of the lands and of the stars; but the Lord said of the Patriarchs, ‘their seed will be innumerable and they shall exceed the number of the Stars, they shall never cease to all eternity.’ Where there is no end, it must be innumerable. You may get an eternal decrease and thus get down to nothing, but there is no end to an increase.

“I’ll tell you about old Israel; do you know what the curse was upon Israel for? It was for mixing their seed with the Gentile races about them. I have received a promise that is to remain with me, and the same will be upon you and upon your children. I would tell you children that inasmuch as you have received this promise, and then if you mix your blood with others I will curse you, and in relation to the Priesthood, you would be cursed, or condemned. For your children, in such mixed unions, would be high-minded and stiff necked. The nations have wandered in darkness for centuries. If they had not mixed their blood, the Priesthood would never have been taken from them. Abraham was blessed and told that in the Latter Day he would gather his seed up and cleanse and wash them. God has had regard to the blood of the covenant for his oath’s sake. That promised blood has trickled down through our parents until now we are here. I know who has the right to the Keys—the Prophet has! That blood has been preserved and has been brought down through father to son, and our heavenly Father has been watching it all the time and saw the man that had received the blood pure through descent—that is what Joseph meant the Lord had regard to; and He made promises to the seed of Abraham which He would have fulfilled if it had not been mixed with the Gentiles. Ephraim is the character who has the pure blood of promise in him. The Lord has respect unto it. This doctrine is perfectly plain and simple. Those who have the right will redeem the nations of the Earth. The People who had the right to the Priesthood lost it, and the Lord has brought it forth in this our day. We shall redeem our friends and all the house of Esau will be saved by proxy, by the Priesthood. When we go into the temple after awhile we will tell you who ought to do the work and how to do it. Suppose a man and woman want to redeem their friends; perhaps they have lived without the Gospel; the man would be baptized for his father and the woman for her mother; and if the husband has the power of the Priesthood they are jointly baptized he for the father she for the mother—he is then washed for the father, she for the mother—he holding the Priesthood redeems the father and mother of the woman. Again for his father and mother—he receives the anointing for the woman, and he for the man. Then they stand as proxy to be sealed up to all eternity and the ordinance shall go through the ordinances in the same way. Then they are sealed up in the same way for others—we shall have Father Smith with his grey locks. Joseph, Hyrum, Samuel, all will stand in their order, and we shall be priests and rulers to all eternity. Let my walk and my life speak for myself. The joy of the Lord is a great deal more than any one realizes unless he has partaken thereof. I have now given you text enough for weeks.”

Heber C. Kimball said in substance: “President Young has laid many principles before us, all of which are quite congenial to my feelings. It is what I am intending to put into practice. I have a Spirit within me which is begotten of the Lord and all the privileges and blessings which are ordained for me to obtain I shall secure. No creature will ever prevent my getting them lawfully. I suppose, I have descended from some of those characters, Brother Brigham has referred to; and we have got to sustain this principle. President Young has given a short sketch of what has been seen in the heavens. He saw those armies marching in platoons towards the West. I saw the same and I distinctly heard the guns crack and the swords clash. Lorenzo Young lived close by me at the time. Since that time Brother Brigham and I have never turned to the right nor to the left. Neither of us was ever an enemy to Joseph Smith. We never pulled him back; we have always been ready to push him forwards. We never dictated to him in the first thing, but we assisted him in carrying his work out. If you have the proper attitude to the Twelve you will never dictate or pull them back, for you can not hinder the work of God.

“I recollect those brethren who came from Pennsylvania to Mendon in the early days. There were eight of them. We did not receive the Gospel then, and they went back to Pennsylvania. When we were convinced, I took my sleigh and took Brigham and his wife, and Phineas and his wife with me to Pennsylvania where we stayed one week, then returned home in the spring. In the month of April, we were all baptized. That church in Pennsylvania was the first that received the gift of tongues. We received them next and carried them to Kirtland and it was then the Prophet heard the tongues for the first time. He acknowledged the gift to be of God. We have a perfect knowledge of what took place. When I contemplate what has transpired I feel grateful, and thanks be to God I never stumbled and found fault with my superiors, and I never want such a thing recorded on Earth, for our acts will be handed down in eternity.”

“Let every one examine himself, his authority and his place. This is my anxiety and the desire of my heart, that this Spirit may rest upon my posterity. I know that I have a Kingdom and have many relations in this world. I have all here, and ten thousand million others, and as I enjoy the society of my friends in this world, I shall enjoy them in the next.”
to me naturally. I knew no more of God according to the sectarian notion, than if there was none, for he was without body, parts or passions, and existed no where. God is a man in form like unto ourselves, and I expect His society, or the society of His children, the Prophets, Kings, Lords, Princes, Queens, Goddesses, just the same as in this world. I expect to go to a Kingdom of order, where every man will be in his place, and wisdom will be given to us to make us all perfectly happy. We will all be happy, no tears, no mourning, no selfishness, but everything in order. As God organized His Kingdom, so we shall organize ours; there will be the King of Kings, and Lord of Lords. My superiors in this world, will be my superiors in the world to come. We shall all follow our tile leaders, we shall all be satisfied, no one will be dissatisfied; all will be made happy and all will go ahead faster than we do here. I will sustain them as they sustain me, and we will redeem our kindred whereby they can have joy. If you should get a large Kingdom, and you think there is no room for them to multiply, what would you do? I will show you a simple, when you find a swarm of bees, there is a King and Queen among them, and they are increasing all the time. When they get too full in the hive, they go and choose another King and Queen, who go in pursuit of a place for their Kingdom, and then away they all go. Then after a time the bees will increase again, and they will swarm two or three times a year. I suppose it will be so with us—shall we hinder each other and try to hinder the work of God?

"I can also compare you to a lot of floodwood in the Mississippi; we all try to keep in the big channel together. Some of us may get crusty and get into an eddy and there we must wait until some one comes, cuts us loose, and starts us again. Yet such a one will not be able to catch the other lot until he gets into the ocean of glory. Yet the current will carry all down, so don't hurry and grumble and we shall all get into the ocean of peace and glory, all the little streams will flow into the ocean of peace.

"There are three branches of the Howe family here. Unite all your faith and you will all prosper, there will not be much sickness or sorrow. I expect to be near you in the Eternal world, so let us cultivate peace and friendship, and all good feelings, bear all things, hope all things, endure all things, and then I can do you good, and you can do me good. This is the spirit that all should cultivate even from generation to generation. I expect to see the day when I shall look upon hundreds and millions of my kingdom. I shall increase from this time to all eternity. I say unto you, push ahead, and don't stop and say I wish I was dead! What do you want to die for? I used to wish I was dead. But where would have been the extent of my kingdom, if the Lord had taken me at my word? I want to live 50 years until my head is white as wool. If I was to die I should not look so venerable. There's no time to lament or say I wish I was dead. When I see my friends cast down and sorrowful it hurts me. The Lord will give us strength to come off victorious. There is something new and glorious every day. I believe I shall comprehend all things in this world and then I am sure I shall in another; this will bring me in a position to act like a God. How do you suppose brother Joseph thought and felt at the little narrow contracted minds of men? I ask God to pour down His blessing upon you, and I would seal it so that it would never get off from you."

John Taylor, said in part: "This morning I went to see President Young. I asked him if I was a relation. He said I was, or else I was going to prove to him how I was related, but he has saved me that trouble. I and my wife are come in your midst and I hope I shall never disgrace my family or any of you. When we are all united as the tribe of Ephraim we shall have an invulnerable bulwark that the powers of hell cannot subvert. We can see the order of the Father, taking His place and all being in subjection to Him. And when we trace our descent like the branch of the tree, we shall trace the root of it to our Father in Heaven, and we shall find we are related to Gods, and shall find our Union in temporal and spiritual things. We have Fathers—one who is in Heaven and others on earth. When this dispensation is complete, we shall find that it has come to pass that prophecy which says 'all Israel shall be saved.' The best way is to go smoothly along. Some persons cannot endure the yoke or the burden. The easiest way is to prove all things—and then hold fast that which is good. We are all embarked on the Gospel ship and bound for the port of eternity and if we go on we will get to our port. I feel that I am going to preach. Uncles, Aunts, Brothers, Sisters, Cousins, and all, God bless you all. Amen!"

Father John Smith, the Patriarch, said: "I have been gratified at the privilege of being here. I have thought when the Prophet Joseph began to trace his genealogy I should learn some things. I found I was a little related to you. I thank God that so many are gathered together of one blood—the blood of Ephraim. All that is lacking is for us to stand in our lots. We cannot redeem our forefathers without the help of our assistants. There is a sort of a wilful disposition in us, and we make ourselves a multitude of trouble by not being obedient. Six years last summer there was a meeting for sanctifying the elements. Let every man stand in his lot, and then the elements will be sanctified. Women obey your husbands and God will give you power to drive the destroyer from your dwellings. I am bold to assert, I know now, and I am not afraid to say in the same
of the Lord, the destroyer cannot take away your children. But blessings obtained must be through obedience, humility and faith. God will teach you the words of life. At Augusta I was called in, to see a sick child and I could not lay my hands on the child. I felt that I wanted to say something; yet at last all that I said, was: 'I am afraid you are not agreed, that you do not live in love, humility and peace.' I saw the whole difficulty. I finally laid my hands on the child and gave them a charge not to quarrel, and then they should raise their children, and rear a large family. Be united with one another—and never let it be said that your children are oppressors, nor that women rule over you. Let everything be done in order and this city will become a healthy habitation. I will bless you all first-rate and tell you how to heal your children. You will comprehend far greater things as time goes on. May the Lord bless you all, with wisdom, knowledge, intelligence, and deliver every one of this congregation from the power of Satan, even so Amen!"

The choir sung, "Strike the Cymbal."

Phineas Richards said: "I have felt very grateful for the remarks of our Patriarch and hope that the congregation will take it as good counsel. If we are permitted to escape sickness as a people in this city we shall rejoice. When people are always talking about a place being very sickly, it is very likely that it will be. If the Lord has 5,000 prophets in this place, God will certainly make some of them true ones. All of you never mouth the idea that this is a sickly place and then you will get power. I trust this is not the only meeting we shall have; we may want another. This connection and association that is formed amongst us will show us in the end that all will be in one tribe and family. Treasure up in our minds and contemplate the things you have heard and we shall be continually growing in knowledge. At some future day when we meet again, we shall say it is good for us to have been here today.'

Mother Smith, mother of the Prophet Joseph, said: "Brothers and Sisters in the Church. I have looked around me this day with a thankfulness and prayer to God that every soul may be faithful that we may all enjoy the spirit of this Gospel. I feel a solemnity that the tongue cannot express, nor pen write. I look back on the progress of the Church and see it just as clear as when the Church was organized. The next Wednesday after that I was baptized. I can see the rising persecution. It has been in all our hearts to help fetch forth that Kingdom that it may roll forth. It seems as if it is preserved by the Spirit of God and that all the devils in hell seem to be trying to put it down but the Lord will roll on His work. And my desire is that Brother Phinehas may be blessed—and that all the blessings of heaven may rest upon you all. I want all your prayers in my trouble. When I look at my family, how per-

secuted day and night I suffer in that reflection. But still they are comforted. I feel pretty much the same as when the Church was first organized, and when the Nephites rejoiced over us, that the Church just arising, as they had lain and slumbered for ages. Angels fluttered over us that time. If you remain faithful the Nephites will be your brothers and sisters and will give you intelligence—and may the blessing of heaven be with you all."

President Brigham Young enquired if anything had been said to hurt her feelings. Mother Smith replied: "No, nothing has been said to hurt my feelings."

President Brigham Young then dismissed with a benediction.

TEMPLE MANIFESTATIONS

By J. Hatten Carpenter, Recorder in Manti Temple.

Those who pursue genealogical publications are, as a rule, interested in their ancestors or in friends and persons who have passed from this earth. To most people that passing brings an end to all further intercourse; yet many have heard yearnings for their loved ones and wonder where they are and what they are doing. At the present time when a wave of spirituality is sweeping the land, and books on the subject are being eagerly read in so many libraries of the country, and death is taking so many to the world of spirits, the following facts and experiences which have come under the writer's notice may be of interest to many, and especially to those interested in the redemption of the dead and the work being done for them in the Temples erected by the Latter-day Saints.

I will mention no names of the persons who witnessed the following occurrences, but I can vouch for the truth of them all, as they were given unsolicited, and by every-day common-sensed people, of mature years, whom the Lord favored by giving them a glimpse of the work they were engaged in and how their labors were received by those for whom they were officiating.

These experiences all happened in the Manti Temple, whose white castellated spires and pinnacles soar heavenwards, and at the base of the hill upon which it stands, stretching away to the south nestles "A place delightful to the eye, a city known as dear Manti."

A Mrs. A. told me only last year of the following which she had witnessed one morning some years ago in the room of the Temple where the morning services are held. She noticed a
Req No: 000017680
Origin: LSKIDMORE
Printed: 03/31/2011
Time: 05:55 PM

Sublibrary: Secure Stacks
Title: Letterbook
Author: Snow, Lorenzo 1814-1901
Item Material Type: Hardcover/Manuscript/Typescript
Item Collection: Manuscript
Call #: MS 2737 BOX 1 FD. 1 (100003020323)

Containers: [HDCPY] FOLDER 1
Requester: Hales, Brian C.
Pickup Location: Reading Room
Note: notes only
Access No: 184232

Signature ______________________________

Approved:
of Esther" caused a gallows to be erected that he might have poor Mordecai hung thereon whose only crime was that he would not pay obeisance to him. but after all the knave himself was hung upon the gallows while Mordecai went free and was honoured.—so with Mr Albon he has been endeavouring to blight the character of a servant of God and to have him cut off from the Church of Christ but his Satanic Spirit has been made manifest and he him- self has been his own victim. I must now draw to a close praying that God may purify the church from all such wicked and worthless members. as he has begun to remove. — — —

I remain. Dear Brother Griffiths

Yours in the New and Everlasting Covenant

J H Brotherton

Febr 14th 1842

Elder Walker

Beloved Brother

This morning I received your communication the perusal of which gave me indeed much satisfaction and joy a pleasure and a treat I long time had been anticipating. Yourself and family can never be obliterated from my fond remembrance. I look back with pleasure and delight upon that period of time which marked the formation of an acquaintance betwixt us which I hope and confidentially believe will be as enduring as the sun in the firmament or as everlasting as the bright abodes of the Sons of God. It is my ardent prayer that the Lord of Heaven will abundantly bless you with wisdom knowledge and Power of the Priesthood that you may become a mighty One in his kingdom and be prepared thro' much tribulation to reign a mighty Sover-
eign over kingdoms and Empires in Eternity. When I write to you I feel to let my imagination rove I do not know why may be because you are sometimes as foolish as myself wish to know and dwell upon big things of the kingdom.

Then let us indulge our follies at this time and wander a moment into the field of imagination. Some thirteen thousand years ago in Heaven or in Paradiae (say) we came into existence or in other words received a spiritual organization according to the laws that govern spiritual births in eternity. We were there and then (say) born in the express image and likeness of him by whom we received our spiritual birth possessing the same faculties & powers but in their infantile state yet susceptible of an elevation equal to that of those possessed by our Spiritual Father. But in order to effect this we must needs be planted in a material tabernacle. Accordingly the great machine was set in motion whereby bodies for the immortal sons and daughters of God came into being; Previously redeemed souls sang together, and the sons of God or the spirits awaiting to be perfected shouted with joy in anticipation of one day being like their Father in all things both in relation to becoming the Father of Spirits and that of Glorified bodies so that God might be "all in all" so we might be called by his name by spirits yet unborn and thus have an everlasting and ever increasing kingdom of our own like unto that of his own so the Scriptures might be literally fulfilled which saith the righteous shall shine forth as stars in the firmament and that which saith I will give him a morning star (say) our Savior Jesus Christ the first born among our brethren is fourteen or fifteen thousand years in becoming an acknowledged king over a mighty world of Spirits like this. After we become perfected cannot the Almighty give us a kingdom equally mighty extensive glorious and magnificent in as Short a time as above mentioned. — — — — —

We'll not envy then the Queen of these realms or the kings of the earth. they have their reward and we'll have ours, if faithfull they have theirs now we will have ours hereafter. Blessed are those that endure to the end
for theirs is the Kingdom the might majesty and everlasting increasing glory
Such shall boast of the glory of the Gentiles Such is that day shall look
upon kings and emperors that now bear rule in this world merely as fathers
of small families. 

Affectionately

L Snow

I beg liberty Sir respectfully to solicit of you the favor of de-
levering to her Majesty and his Royal Highness these Books Presented by
Mr. Young Prest of the Twelve Apostles of the Church of Jesus Chris
of L. D. Saints --

Most respectful

Your humble

Servant-

Lorenzo Snow

Prest. of London Con.

of L. D. Saints

To Sir. Henry Wheatly

October 10th 1842.